

English Reprints

ROGER ASCHAM

Toxophilus

1545

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CHRONICLE
of
some of the principal events,
in the
LIFE, WORKS, and TIMES
of
ROGER ASCHAM,

Fellow of St. John's College, Cambridge. Author Tutor to Princess, afterwards Queen Elizabeth. Secretary of Embassy under Edward VI Latin Secretary to Queens Mary and Elizabeth Friend of Queen Elizabeth, &c.

* Probable or approximate dates.

THE chief contemporary authorities for the life of Ascham are his own works, particularly his Letters, and a Latin oration *De vita et obitu Rogeri Aschami*, written by Rev. Dr. Edward Graunt or Grant, Headmaster of Westminster School, and 'the most noted Latiniste and Grecian of his time.' This oration is affixed to the first collection of Ascham's Letters . the date of Grant's dedication to which is 16 Feb. 1576.

The figures in brackets, as (40), in the present work, refer to Ascham's letters as arranged in Dr. Giles' edition.

1509. April 22. Henry VIII. succeeds to the throne.

- 1511-12. 3 Hen. VIII. c. 3. required—under penalty on default of 12d per month—all subjects under 60, not lame, decrepid, or maimed, or having any other lawful Impediment, the Clergy Judges &c excepted: to use shooting in the long bow. Parents were to provide every boy from 7 to 17 years, with a bow and two arrows . after 17, he was to find himself a bow and four arrows. Every Bower for every Ewe bow he made was to make 'at the least ij Bowes of Elme Wiche or other Wode of mean price,' under penalty of Imprisonment for 8 days. Butts were to be provided in every town. Aliens were not to shoot with the long bow without licence.
3 Hen. VIII. c. 13. confirms 19. Hen. VII. c 4 'against shooting in Cross-bowes &c,' which enacted that no one with less than 200 marks a year should use. This act increased the qualification from 200 to 300 marks.—*Statutes of the Realm. iii. 25. 32.*

*1515-

ROGER ASCHAM was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near North Allerton in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Lord Scroop, and is said to have borne an unblemished reputation for honesty and uprightness of life. Margaret, wife of John Ascham, was allied to many considerable families, but her maiden name is not known. She had three sons, Thomas, Antony, and Roger, besides some daughters ; and we learn from a letter (21) written by her son Roger, in the year 1544, that she and her husband having lived together forty-seven years, at last died on the same day and almost at the same hour.

Roger's first years were spent under his father's roof, but he was received at a very youthful age into the family of Sir Antony Wingfield, who furnished money for his education, and placed Roger, together with his own sons, under a tutor, whose name was R. Bond. The boy had by nature a taste for books, and showed his good taste by reading English in preference to Latin, with

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wonderful eagerness. . . . —*Grant. Condensed translation by Dr. Giles in Life: see p. 10, No 9.*

"This communication of teaching youthe, maketh me to remembre the right worshipfull and my singuler good mayster, Sir Humfrey Wingfelde, to whom nexte God, I ought to refer for his manifolde benefites bestowed on me, the poore talent of learnyng, whiche god hath lent me: and for his sake do I owe my seruice to all other of the name and noble house of the Wyngfeldes, bothe in woord and dede. Thys worshypfull man hath euer loued and vsed, to haue many children brought vp in learnynge in his house amonges whome I my selfe was one. For whom at terme tymes he woulde bryng downe from London bothe bowe and shaftes. And when they shuld playe he woulde go with them him selfe in to the fyelde, and se them shoothe, and he that shot fayrest, shulde haue the best bowe and shaftes, and he that shot ilfaououredlye, shulde be mocked of his felowes, til he shot better."—p. 140.

In or about the year 1530, Mr. Bond . . . resigned the charge of young Roger who was now about fifteen years old, and, by the advice and pecuniary aid of his kind patron Sir Antony, he was enabled to enter St. John's College, Cambridge, at that time the most famous seminary of learning in all England. His tutor was Hugh Fitzherbert, fellow of St. John's, whose intimate friend, George Pember, took the most lively interest in the young student. George Day, afterwards Bishop of Chichester, Sir John Cheke, Sir Thomas Smith, Dr. Redman, one of the compilers of the Book of Common Prayer, Nicholas Ridley the Martyr, T. Watson Bishop of Lincoln, Pilkington Bishop of Durham, Walter Haddon, John Christopherson, Thomas Wilson, John Seton, and many others, were the distinguished contemporaries of Ascham at Cambridge.—*Grant and Giles, idem.*

1530. set. 15. 1534. Feb. 18. He takes his B.A. "Being a boy, new Bachelor of arte,
set. 18. I chanced amonges my companions to speake against the Pope: which matter was than in euery mans mouth, by cause *Dr. Haines* and *Dr. Skippe* were cum from the Court, to debate the same matter, by preaching and disputation in the vniuersitie. This hapned the same tyme, when I stode to be felow there my taulke came to *Dr. Medcalfes* [Master of St John's Coll.] eare. I was called before him and the Seniores. and after greuous rebuke, and some punishment, open warning was geuen to all the felowes, none to be so hardie to geue me his voice at that election. And yet for all those open threates, the good father himselfe priuile procured, that I should euen than be chosen felow. But, the election being done, he made countinunce of great discontentation therat. This good mans goodnes, and fatherlie discretion, vsed towardes me that one day, shall never out of my remembrance all the dayes of my life. And for the same cause, haue I put it here, in this small record of learning. For next Gods prouidence, surely that day, was by that good fathers meanes, *Dies natalis*, to me, for the whole foundation of the poore learning I haue, and of all the furderance, that hethereto else where I haue obtainyd."—*Scho. fol. 55.*
- 1537-40. "Before the king's majesty established his lecture at Cambridge, I was appointed by the votes of all the university, and was paid a handsome salary, to profess the Greek tongue in public; and I have ever since read

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‘My sweete tyme spent at Cambridge.’ *The Scholemaster, fol. 6o. Ed. 1570.*

Tutor.

- a lecture in St. John's college, of which I am a fellow.”
 (22) *To Sir W. Paget* in 1544.
1537. July 3. [die maris post festum Dni Petri et Pauli] (June 29)
 æt. 21. *Grant*] Is installed M.A.
1538. Spring. Visits his parents in Yorkshire, whom he had not seen
 æt. 22. for seven years
- Autumn. Date of his earliest extant letter.
- 1540–1542. Is at home in Yorkshire, for nearly two years, with quartan fever. Probably about this time he attended the archery meetings at York and Norwich pp. 159, 160
1540. æt. 24. ‘In the great snowe,’ journeying ‘in the hye waye betwixt Topcliffe vpon Swale; and Borrowe bridge,’ he watches the nature of the wind by the snow-drifts. p. 157.
1541. æt. 25 Upon his repeated application, Edward Lee, Archbp of York, grants him a pension of 40s. (= £40 of present money) payable at the feast of Annunciation and on Michaelmas day. see (24). This pension ceased on the death of the Archbishop in 1544.
- 1541–2. 33 Hen VIII c 9 ‘An Acte for Mayntanance of Artyllarie and debarringe of unlaufe Games.’ confirms 3 Hen. VIII c. 3. and, *inter alia*, directs that no Bowyer shall sell a Ewe bow to any between 8 and 14 years, above the price of 12d, but shall have for such, Ewe bows from 6d to 12d and likewise shall sell bows at reasonable prices to youth from 14 to 21 years. Ewe bows ‘of the taxe called Elke’ were not to be sold above 3s 4d, under penalty of 20s.—*Statutes of the Realm. iii. 837.*
1544. *Spring. æt. 28. Ascham writes *Toxophilus*. After Lady Day Both his parents die “How hard is my lot! I first lost my brother, such an one as not only our family, but all England could hardly match, and now to lose both my parents as if I was not already overwhelmed with sorrow” (21) *To Cheke*.
- Before July. “I have also written and dedicated to the king's majesty a book, which is now in the press, *On the art of Shooting*, and in which I have shown how well it is fitted for Englishmen both at home and abroad, and how certain rules of art may be laid down to ensure its being learnt thoroughly by all our fellow-countrymen. This book, I hope, will be published before the king's departure, and will be no doubtful sign of my love to my country, or mean memorial of my humble learning. (22) *To Sir W. Paget*.
- July—Sept. 30. The king out of the kingdom, at the head of 30,000 men at the siege of Boulogne, in France.
1545. æt. 29. Ascham presents *Toxophilus* to the king, in the gallery at Greenwich. He is granted a pension of £10. pp. 165–166. He is ill again, and unable to reside at Cambridge
1546. æt. 30. Succeeds Cheke as Public Orator of his University, in which capacity he conducts its correspondence.
1547. Jan. 28. Edward VI comes to the throne.
- Ascham's pension which ceased on the death of Henry VIII, was confirmed and augmented by Edward VI, whom he taught to write. [Ascham's pension is one of the prominent things in his life.]
- 1548 Feb. æt. 32. Is Tutor to Princess Elizabeth, at Cheston. Attacked by her steward, he returns to the university.
- 1549 Sept. æt. 33
1550. æt. 34. While at home in the country, Ascham is appointed, at the instigation of Cheke, as Secretary to Sir Richard Morison, sent out as Ambassador to Emperor Charles V. On his way to town, has his famous interview with Lady Jane Grey at Broadgate *Scholemaster, fol. 12.*

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- Secretary of Embassy.
- Sept 21 The Embassy embarks at Billingsgate, and finally reaches Augsburg on Oct. 28; where it appears to have remained more than a year
1552. Oct. Ascham writes, probably from Spires, *A Report and Discourse written by Roger Ascham, of the affaires and state of Germany and the Emperour Charles his court, during certaine yeares while the sayd Roger was there*
Published at London, the next year, without date.
1553. July 6. Mary succeeds to the crown.
1553. July 7. Writes from Brussels.
On the death of the King the Embassy is recalled.
1554. April. Though a Protestant, Ascham escapes persecution; his pension of £10 is renewed and increased, *see p. 165.*
- May 7. He is made Latin Secretary to the Queen, with a salary of 40 marks.
Resigns his Fellowship and Office of Public Orator.
- June 1. ~~set. 38.~~ Marries Margaret Howe.
He sometimes reads Greek with the Princess Elizabeth.
1558. Nov. 17. Elizabeth begins to reign.
Ascham's pension and Secretaryship are continued.
1560. Mar. 11. Is made prebend of Wetwang, in York Cathedral. He
~~set. 44~~ had now possession of a considerable income. It would be satisfactory if he could be cleared from the suspicion of a too great love for cock-fighting.
1563. Dec. 10. The Court being at Windsor on account of the plague
~~set 47.~~ in London, Sir W. Cecil gave a dinner in his chamber. A conversation on Education arose on the news 'that diuerse Scholers of Eaton be runne awaie from the Schole, for feare of beating.' Sir Richard Sackville, then silent, afterwards renewed the subject with Ascham, who finally writes for his grandson, Robert Sackville, *The Scholemaster*, first published by his widow in 1570.
- His constitution had been enfeebled by frequent attacks of ague. Imprudently sitting up late to finish some Latin verses which he designed to present to the queen as a new-year's gift, and certain letters to his friends, he contracted a dangerous malady, during which he was visited and consoled by his pious friend Alexander Nowell, dean of St. Paul's, and William Gravet, a prebendary of that church and vicar of St. Sepulchre's London. Ascham died 30 Dec. 1568. His last words were "I desire to depart and to be with Christ."
1568. Dec. 30. ~~set. 53.~~ He was buried at St. Sepulchre's. Nowell preached his funeral sermon, and testified that he never saw or heard of a person of greater integrity of life, or who was blessed with a more christian death. Queen Elizabeth, when informed of his decease, declared that she would rather have lost £10,000, than her tutor Ascham.
- Latin Secretary to Queens Mary and Elizabeth.
- Illness and death.
- Buchanan did honour to his memory in the following epitaph:
*Aschamum extinctum patriæ, Graeque Camæna,
Et Latia verò cum pietate dolent.
Principibus vixit carus, jucundis amicis,
Re modicâ, in mores dicere fama neguit.*
- which has been thus rendered by Archdeacon Wrangham.
*O'er Ascham, withering in his narrow urn,
The muses—English, Grecian, Roman—mourn;
Though poor, to greatness dear, to friendship just:
No scandal's self can taint his hallow'd dust.*

Cooper. Ath. Cantab., p. 266.

TOXOPHILUS.

INTRODUCTION.



Espite his promise, see page 20, Ascham wrote no English work on a great subject. Writing late in life, his *Scholemaster*, he thus defends his choice in the fubjects of his books :

“ But, of all kinde of pastimes, fitte for a Ientleman, I will, godwilling, in fitter place, more at large, declare fullie, in my booke of the Cockpitte : which I do write, to satissie som, I trust, with som reason, that be more curious, in marking other mens doinges, than carefull in mendingyng their owne faultes. And som also will nedes busie them felues in merueling, and adding thereunto vnfrendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choise to spend soch tyme in writyng of trifles, as the schole of shooting, the Cockpitte, and this booke of the first Principles of Grammer, rather, than to take some weightie matter in hand, either of Religion, or Ciuell discipline.

Wife men I know, will well allow of my choise herein : and as for such, who haue not witte of them felues, but must learne of others, to iudge right of mens doynges, let them read that wife Poet *Horace* in his *Arte Poetica*, who willeth wisemen to beware, of hie and loftie Titles. For, great shippes, require costlie tackling, and also afterward dangerous gouernment: Small boates, be neither verie chargeable in makynge, nor verie oft in great ieoperdie : and yet they cary many tymes, as good and costlie ware, as greater vefells do. A meane Argument, may easelie beare, the light burden of a small faute, and haue alwaife at hand, a ready excuse for ill handling : And, some praise it is, if it so chaunce, to be better in deede, than a man dare venture to feeme. A hye title, doth charge a man, with the heauie burden, of to great a promise, and therfore sayth *Horace* verie wittelie, that,

that Poet was a verie foole, that began hys booke, with a goodlie verse in deede, but ouer proude a promise.

Fortunam Priami cantabo et nobile bellum,
And after, as wifelie

Quantd rectius hic, qui nil molitur inepte. &c.

Meining *Homer*, who, within the compasse of a smal Argument, of one harlot, and of one good wife, did vtter so moch learning in all kinde of sciences, as, by the iudgement of *Quintilian*, he deserueth so hie a praise, that no man yet deserued to sit in the second degreebeneth him. And thus moch out of my way, concerning my purpose in spending penne, and paper, and tyme, vpon trifles, and namelie to aunswere some, that haue neither witte nor learning, to do any thyng them selues, neither will nor honestie, to say well of other” *

Certain it is, that in both *Toxophilus* and *The Schole-master* (the *Cockpitte* if ever printed, is now lost) ; not only are the main arguments interwoven with a most earnest moral purpose ; but they are enlivened by frequent and charming discursions, in the which he often lays down great principles, or illustrates them from the circumstances of his time. So that in these two ways, these works, being not rigidly confined to the technical subjects expreffed by their titles, do ‘beare,’ both in those subjects and in the passing thoughts, much of what is the highest truth.

If a Yorkshire man—who had become a ripe English Scholer, and was also a fluent English writer as well as converfant with other languages and literatures—were, in the present day, to sit down to write, for the first time, in the defence and praise of Cricket, a book in the Yorkshire dialect : he would be able to appreciate somewhat Ascham’s position when he began to write the present work. For he lived in the very dawn of our modern learning. Not to speak of the hesitation and doubt that always impedes any novelty, the absence of any antecedent literature left him without any model of style. Accustomed as he had hitherto been to write chiefly in Latin, he must have found English composition both irksome and laborious. Yet his love for his

* folios 20. 21. Ed. 1570.

country, and his delight, even from childhood, in his native tongue overcame all difficulties. “ Althoughe to haue vvritten this boke either in latin or Greeke had been more easier and fit for mi trade in study, yet neuertheleſſe, I ſuppoſinge it no point of honestie, that mi commodity ſhould ſtop and hinder ani parte either of the pleasure or profite of manie, haue vvritten this Englishe matter in the Englishe tongue, for Englishe men.”* In ſo doing, he has bequeathed to posterity a noble ſpecimen of English language, expressing genuine English thought, upon a truly English ſubjeſt.

Of the influence of this deliberate choice of Afcham on the literature of his time, Dr. N. Drake thus speaks:—

“ The *Toxophilus* of this uſeful and engaging writer, was written in his native tongue, with the view of presenting the public with a ſpecimen of a purer and more correct *English* ſtyle than that to which they had hitherto been accustomed; and with the hope of calling the attention of the learned, from the exclusive ſtudy of the Greek and Latin, to the cultivation of their vernacular language. The reſult which he contemplated was attained, and, from the period of this publication, the shackles of Latinity were broken, and composition in *English* profe became an objeſt of eager and ſucceſſful attention. Previous to the exertions of Afcham, very few writers can be mentioned as affording any model for English ſtyle. If we except the Translation of Froissart by Bourchier, Lord Berners, in 1523, and the History of Richaid III. by Sir Thomas More, certainly compositions of great merit, we ſhall find it difficult to produce an author of much value for his vernacular profe. On the contrary, very ſoon after the appearance of the *Toxophilus*, we find harmony and beauty in English ſtyle emphatically Praifeſed and enjoined.”†

Following Plato both in the form and subtlety of his work, Afcham writes it after the counſel of Aristotle. “ He that wyll wryte well in any tongue, muſte folowe thys counſel of Aristotle, to ſpeake as the common people do, to thiſke as wiſe men do: and ſo ſhoulde euery man vnderſtande hym, and the iudgement of wiſe men alowe hym.”‡

Now, we muſt leave the reader to listen to the pleasant talk of the two College Fellows, *Lover of Learning* and *Lover of Archery*; as they diſcourse, beside the wheat fields in the neighbourhood of Cambridge, throughout the long ſummer’s afternoon, upon ‘ the Booke and the Bowe.’

* p. 14. † *Shakspeare and his Times.* i. 439 Ed 1817. ‡ p. 18.

BIBLIOGRAPHY.

TOXOPHILUS.

* Editions not seen.

(a) Issues in the Author's life time.

I. As a separate publication.

1. 1545. London. *Editio princeps*. Engraved title page, see
1 vol. 4to. opposite page. The Colophon is as on p. 165.

(b) Issues subsequent to the Author's death.

I. As a separate publication.

2. 1571. London. TOXOPHILUS, The Schole, or partitions
I vol. 4to. of shooting contayned in ij. bookes, written
by Roger Ascham, 1544. And now newlye
perused. Pleasaunt for all Gentlemen and
Yomen of England for theyr pastime to reade,
and profitable for their vse to folovve bothe
in vvarre and peace. *Anno 1571*. Imprinted
at London in Fletefstreete neare to Saint
Dunstones Churche by Thomas Marshe.

3. 1589. London. Same title as No. 2. AT LONDON. Printed
I vol. 8vo. by ABELL IEFFES, by the consent of *H. Marsh.* *Anno 1589*. The Colophon is
"AT LONDON, Printed by Abell Ieffes,
dwelling in Phillip Lane, at the Signe of
the Bell. *Anno Domini 1589*.

6. 1788. Wrexham. Same title as No. 2, of which it is a
I vol. 8vo. modernized reprint. Ed. with a Dedication
and Preface, by Rev. JOHN WALTERS M.A.
Master of Ruthin School, and late Fellow
of Jesus College, Oxford.

10. 1865. London. TOXOPHILUS: &c., published
I vol. 8vo. separately from Dr Giles' Edition, No. 9.

English Reprints: see title at page 1.

II. With other works.

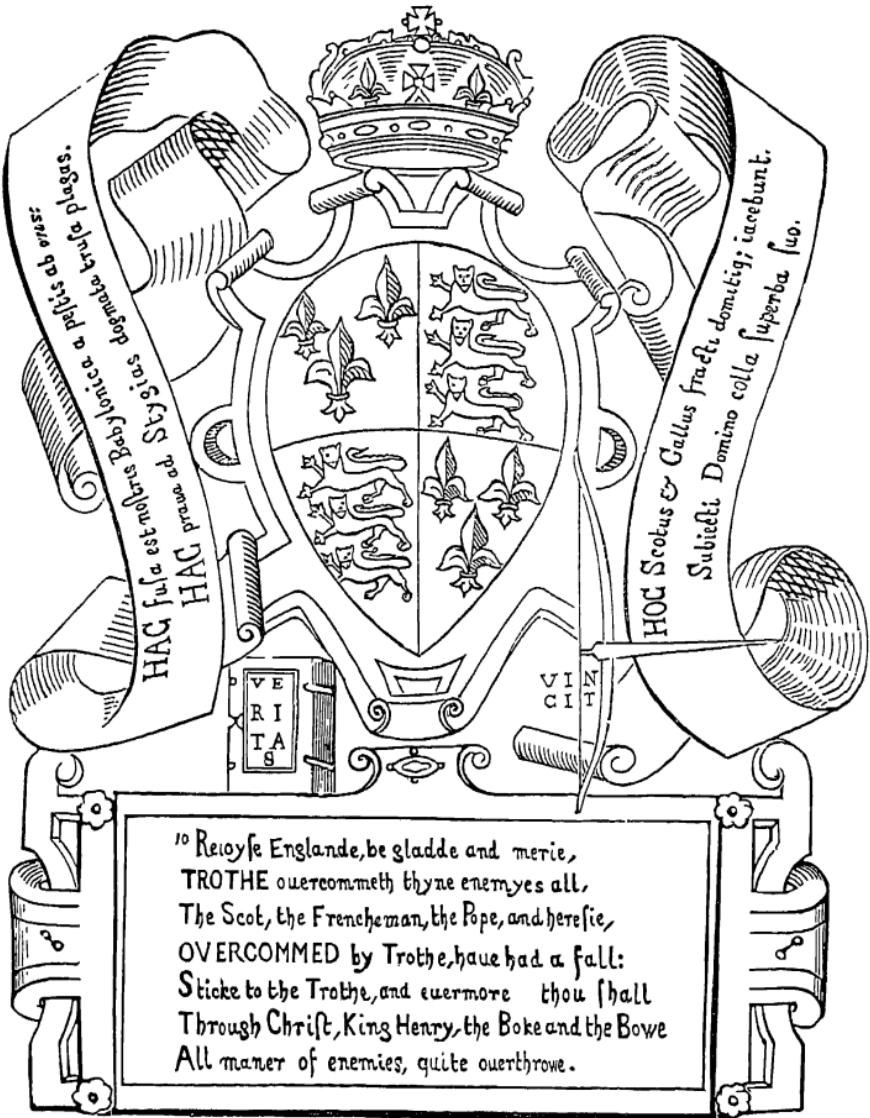
- The English Works of Roger Ascham, Pre-
ceptor to Queen Elizabeth. [Life by Dr JOHNSON.] Ed. by JAMES BENNETT, Master of
the Boarding School at Hoddesdon, Herts.
'Toxophilus' occupies pp 51-178.

5. n. d. London. I vol. 4to. Another impression of No 4.

7. 1815. London. Same title as No. 4. A new edition. [Ed:
I vol. 4to. by J. G. COCHRANE, and limited to 250
copies. *Dr Giles*.]

8. *n. d. London. No. 7 'was re-issued some time afterwards,
I vol. 8vo. with a new title and the addition of a half-
title, but without a date.' *Dr Giles, Pref. to
his Edition* No. 9.

9. 1864-5. London. The Whole Works of Roger Ascham, now
3 vols. [vol. 1 has first collected and revised, with a life of the
2 parts] 8vo. author; by Rev. DR GILES, formerly Fellow
of C.C.C. Oxford. 'Toxophilus' occupies
ii. 1-165. [This is by far the best edition of
Ascham's works.]



*Gualterus Haddonus
Cantabrigien.*

Mittere qui celeres summa uelit arte sagittas,

Ars erit ex isto summa profecta libro.

Quicquid habent arcus rigidi, neruique rotundi,

Sumere si libet, hoc sumere fonte licet.

Aſchamus eſt author, magnum quem fecit Apollo

Arte ſua, magnum Pallas & arte ſua.

Docta manus dedit hunc, dedit hunc mens docta libellum :

Quæ uidet Ars Vſus uifa, parata facit.

Optimus hæc author quia tradidit optima ſcripta,

Conuenit hec uobis optima uelle sequi.

* To the mooste gracieuse, and our most drad Soueraigne lord,
 Kyng Henrie the. viii, by the grace of God, kyng
 of Englande, Fraunce and Irelande, Defen-
 der of the faythe, and of the churche
 of Englande and also of Irelande
 in earth supreme head, next vn-
 der Christ, be al health
 victorie, and fe-
 licite.

CHAT tyme as, mooste gracious Prince, your
 highnes this last year past, tooke that your
 moost honorable and victorious iourney
 into Fraunce, accompanied vwith such a
 porte of the Nobilitie and yeomanrie of
 Englande, as neyther hath bene lyke knowven by ex-
 perience, nor yet red of in Historie: accompanied also
 vwith the daylie prayers, good hartes, and vvilles of
 all and euery one your graces subiectes, lefte behinde
 you here at home in Englande: the same tyme, I
 beinge at my booke in Cambrige, sorie that my little
 habilitie could stretche out no better, to helpe forvvard
 so noble an enterprice, yet with my good vvylle, prayer,
 and harte, nothinge behynde hym that vvas formoste
 of all, conceyued a vvonderful desire, bi the praier,
 vvishing, talking, and communication that vvas in euery
 mans mouth, for your Graces moost victoriouse retourne,
 to offer vp sumthinge, at your home cumming to your
 Highnesse, vwhich shuld both be a token of mi loue
 and deutie tovward your Maiestie, and also a signe of
 my good minde and zeale tovvarde mi countrie.

This occasion geuen to me at that time, caused me

* This dedication is entirely omitted in second edition, 1571.

to take in hand againe, this litle purpose of shoting,
begon of me before, yet not ended than, for other
studies more mete for that trade of liuinge, vvhiche God
and mi frendes had set me vnto. But vvh'en your
Graces moste ioifull and happie victorie preuented mi
dailie and spedie diligencie to performe this matter,
I vvas compelled to vvaite an other time to prepare
and offer vp this litle boke vnto your Maiestie. And
vvh'an it hath pleased youre Higheneffe of your infinit
goodneffe, and also your most honorable Counsel to
knovv and pervse ouer the contentes, and some parte
of this boke, and so to alovv it, that other men might
rede it, throughe the furderauance and setting forthe of
the right worshipfull and mi Singuler good Master sir
Vwilliam Pagette Knight, moost vvorthe Secretarie to
your highnes, and most open and redie succoure to al
poore honest learned mens futes, I moost humblie
befeche your Grace to take in good vvorthe this litle
treatise purposed, begon, and ended of me onelie for
this intent, that Labour, Honest pastime and Vertu,
might recoueragaine that place and right, that Idlenesse,
Vnthrifftie gamming and Vice hath put them fro.

And althoughe to haue vvritten this boke either in
latin or Greke (vwhich thing I vvold be verie glad yet to
do, if I might furelie knovv your Graces pleasure there
in) had bene more easier and fit for mi trade in study,
yet neuerthelesse, I supposinge it no point of honestie,
that mi commodite should stop and hinder ani parte
either of the pleasure or profite of manie, haue vvritten
this Englishe matter in the Englishe tongue, for
Englishe men: vvh'ere in this I trust that your Grace
(if it shall please your Higheneffe to rede it) shal per-
ceauue it to be a thinge Honeste for me to vvrite,
pleasaunt for some to rede, and profitable for manie to
folovv, contening a pastime, honest for the minde,
holosome for the body, fit for eueri man, vile for no
man, vsing the day and open place for Honestie to rule
it, not lurking in corners for misorder to abuse it.

Therefore I trust it shal apere, to be bothe a sure token
of my zeele to set forvarde shootinge, and some signe
of my minde, tovvardes honestie and learninge.

Thus I vvil trouble your Grace no longer, but
vvith my daylie praier, I vwill beseeche God to
preferue your Grace, in al health and feli-
citie : to the feare and ouerthrovve
of all your ennemis : to the
pleasure, ioyfulnesse and
succour of al your sub-
iectes : to the vtter
destruction
of papi-
trie and heresie : to the con-
tinuall setting forth of
Goddes vvorde
and his glo-
rye.

Your Graces most
bounden Scholer,

Roger Ascham

TO ALL GENTLE MEN AND YOMEN OF ENGLANDE.



Ias the wyse man came to Crefus the ryche kyng, on a tyme, when he was makyng newe shyppes, purposyng to haue subdued by water the out yles lying betwixt Grece and Asia minor: What newes now in Grece, saith the king to Bias? None other newes, but these, sayeth Bias: that the yles of Grece haue prepared a wonderful compayne of horsemen, to ouerrun Lydia withall. There is nothyng vnder heauen, sayth the kynge, that I woulde so foone wifshe, as that they durst be so bolde, to mete vs on the lande with horse. And thinke you sayeth Bias, that there is anye thyng which they wolde sooner wifshe, then that you shulde be so fonde, to mete them on the water with shyppes? And so Crefus hearyng not the true newes, but perseyuyng the wise mannes mynde and counsell, both gaue then ouer makyng of his shyppes, and left also behynde him a wonderful example for all commune wealthes to folowe: that is euermore to regarde and set most by that thing wherevnto nature hath made them moost apt, and vse hath made them moost fitte.

By this matter I meane the shotyng in the long bowe, for English men: which thyng with all my hert I do wysh, and if I were of authoritie, I wolde counsel all the gentlemen and yomen of Englande, not to chaunge it with any other thyng, how good soever it feme to be: but that styll, accordyng to the oulde wont of England, youth shoulde vse it for the moost honest pastyme in peace, that men myght handle it as a mooste sure weapon in warre. Other stronge weapons whiche bothe experience doth proue to be good, and the

wysdom of the kinges Maiestie and his counsel prouydes to be had, are not ordeyned to take away shottynge : but yat both, not compared togither, whether shuld be better then the other, but so ioyned togither that the one shoulde be alwayes an ayde and helpe for the other, myght so strengthen the Realme on all fydes, that no kynde of enemy in any kynde of weapon, myght passe and go beyonde vs.

For this purpose I, partelye prouoked by the counsell of some gentlemen, partly moued by the loue whiche I haue alwayes borne towarde shottynge, haue wrytten this lytle treatise, wherein if I haue not satiffigyd any man, I trust he wyll the rather be content with my doyng, bycause I am (I suppose) the firste, whiche hath fayde any thynge in this matter (and fewe begynnynges be perfect, sayth wyse men) And also bycause yf I haue fayed a misse, I am content that any man amende it, or yf I haue fayd to lytle, any man that wyl to adde what hym pleaseth to it.

My minde is, in profitynge and pleasyng euery man, to hurte or displease no man, intendyng none other purpose, but that youthe myght be styrred to labour, honest pastyme, and vertue, and as much as laye in me, plucked from ydlenes, vnthriftie games, and vice : whyche thing I haue laboured onlye in this booke, shewynge howe fit shootynge is for all kyndes of men, howe honest a pastyme for the mynde, howe holosome an exercise for the bodye, not vile for great men to vse, not costlye for poore men to susteyne, not lurking in holes and corners for ill men at theyr pleasure, to misvse it, but abiding in the open fight and face of the worlde, for good men if it fault by theyr wisdome to correct it.

And here I wolde desire all gentlemen and yomen, to vse this pastime in suche a mean, that the outragiousnes of great gamyng, shuld not hurte the honestie of shottynge, which of his owne nature is alwayes ioyned with honestie : yet for mennes faultes oftentymes blamed vnworthely, as all good thynges haue ben, and euermore shall be.

If any man woulde blame me, eyther for takynge such a matter in hande, or els for writing it in the Englyshe tongue, this answere I may make hym, that whan the beste of the realme thinke it honest for them to vse, I one of the meanest sorte, ought not to suppose it vile for me to write: And though to haue written it in an other tonge, had bene bothe more profitable for my study, and also more honest for my name, yet I can thinke my labour wel bestowed, yf with a little hynderaunce of my profyt and name, maye come any fourtheraunce, to the pleasure or commoditie, of the gentlemen and yeomen of Englande, for whose sake I tooke this matter in hande. And as for ye Latin or greke tongue, euery thing is so excellently done in them, that none can do better: In the Englysh tongue contrary, euery thinge in a maner so meanly, bothe for the matter and handelynge, that no man can do worse. For therein the least learned for the moste parte, haue ben alwayes moost redye to wryte And they whiche had leaste hope in latin, haue bene moste boulde in englyshe: when surelye euery man that is moste ready to taulke, is not moost able to wryte. He that wyll wryte well in any tongue, muste folowe thys councel of Aristotle, to speake as the common people do, to thinke as wife men do; and so shoulde euery man vnderstante hym, and the iudgement of wyse men alowe hym. Many English writers haue not done so, but vsinge straunge wordes as latin, french and Italian, do make all thinges darke and harde. Ones I communed with a man whiche reasoned the englyshe tongue to be enryched and encreased therby, sayinge: Who wyll not prayse that feaste, where a man shall drinke at a diner, bothe wyne, ale and beere? Truely quod I, they be all good, euery one taken by hym selfe alone, but if you putte Maluesye and facke, read wyne and white, ale and beere, and al in one pot, you shall make a drynke, neyther easie to be knownen, nor yet hol som for the bodye. Cicero in folowynge Isocrates, Plato and Demosthenes, increased the latine tounge after an

other forte. This waye, bycause dyuers men yat write, do not know, they can neyther folowe it, bycause of theyr ignorauncie, nor yet will prayfe it, for verye arrogauncie, ii faultes, feldome the one out of the others companye.

Englysh writers by diuersitie of tyme, haue taken diuerse matters in hande. In our fathers tyme nothing was red, but bookeſ of fayned cheualrie, wherein a man by redinge, shuld be led to none other ende, but onely to manslaughter and baudrye. Yf any man ſuppoſe they were good ynough to paſſe the time with al, he is deceyued. For ſurelye vayne woordes doo woorke no ſmal thinge in vayne, ignoraunt, and younge mindes, ſpecially yf they be gyuen any thynge therunto of theyr owne nature. These bokes (as I haue heard ſay) were made the moſte parte in Abbayes, and Monasteries, a very likelie and fit fruite of ſuche an ydle and blynde kinde of lyuyngē.

In our tyme nowe, whan euery manne is gyuen to knowe muſche rather than to liue wel, very many do write, but after ſuche a fashion, as very many do ſhoote. Some ſhooters take in hande ſtronger bowes, than they be able to mayntayne. This thynge maketh them ſummtyme, to outſhoote the marke, ſummtyme to ſhote far wyde, and perchaunce hurte ſumme that looke on. Other that neuer learned to ſhote, nor yet knoweth good ſhaftes nor bowe, wyll be as buſie as the beſt, but ſuche one commonly plucketh doune a fyde, and crafty archers which be agaynst him, will be bothe glad of hym, and alſo euer ready to laye and bet with him: it were better for ſuche one to ſit doune than ſhote. Other there be, whiche haue verye good bowe and ſhaftes, and good knowledge in ſhootinge, but they haue bene brought vp in ſuche euyl fauoured ſhootynge, that they can neyther ſhoote fayre, nor yet nere. Yf any man wyll applye theſe thyngeſ togyther, ſhal not fe the one farre differ from the other.

- And I alſo amonges all other, in writinge this lytle treatife, haue folowed ſumme yonge ſhooters, whiche

bothe wyll begyn to shooote, for a lytle moneye, and also wyll vse to shote ones or twise about the marke for noughe, afore they beginne a good. And therfore did I take this little matter in hande, to assaye my selfe, and hereafter by the grace of God, if the iudgement of wyse men, that looke on, thinke that I can do any good, I maye perchaunce caste my shafte amouge other, for better game.

Yet in writing this booke, some man wyll maruayle perchaunce, why that I beyng an vnperfyte shoter, shoulde take in hande to write of makynge a perfyte archer: the same man peraduenture wyll maruayle, howe a whettestone whiche is blunte, can make the edge of a knife sharpe: I woulde ye same man shulde consider also, that in goyng about anye matter, there be. iiiii. thinges to be considered, doyng, saying, thinking and perfectnesse: Firste there is no man that doth so wel, but he can saye better, or elles summe men, whiche be now starke noughe, shuld be to good. Agayne no man can vtter wyth his tong, so wel as he is able to imagin with his minde, and yet perfectnesse it selfe is farre aboue all thinking. Than seeing that saying is one steppe nerer perfectenesse than doyng, let euery man leue marueylyng why my woerde shall rather expresse, than my dede shall perfourme perfecte shootinge.

I truste no man will be offended with this litle booke excepte it be summe fletchers and bowiers, thinking hereby that manye that loue shootynge shall be taughte to refuse suche noughe wares as they woulde vtter. Honest fletchers and bowyers do not so, and they that be vn honest, oughte rather to amende them selues for doinge ill, than be angrie with me for sayinge wel. A fletcher hath euen as good a quarell to be angry with an archer that refuseth an ill shaft, as a blade smith hath to a fletcher yat forfaketh to bye of him a noughe knyfe. For as an archer must be content that a fletcher know a good shafte in euery poynte for the perfecter makynge of it, So an honeste fletcher will also be content that a shooter knowe a good shafte in euery

poynte for the perfiter vsing of it: bicause the one knoweth like a fletcher how to make it, the other knoweth lyke an archer howe to vse it. And seyng the knowlege is one in them bothe, yet the ende diuerse, surely that fletcher is an enemye to archers and artillery, whiche can not be content that an archer knowe a shafte as well for his vse in shotynge, as he hym selfe shoulde knowe a shafte, for hys aduaantage in fellynge. And the rather bycause shaftes be not made so muche to be folde, but chefely to be vsed. And seyng that vse and occupiying is the ende why a shafte is made, the making as it were a meane for occupying, surely the knowlege in euery poynte of a good shafte, is more to be required in a shooter than a fletcher.

Yet as I sayde before no honest fletcher will be angry with me, seinge I do not teache howe to make a shafte whiche belongeth onely to a good fletcher, but to knowe and handle a shafte, which belongeth to an archer. And this lytle booke I truste, shall please and profite both partes: For good bowes and shaftes shall be better knownen to the commoditie of al shotters, and good shotyng may perchaunce be the more occupied to the profite of all bowyers and fletchers. And thus I praye God that all fletchers getting theyr lyuyng truly, and al archers vsynge shooptyng honestly, and all maner of men that fauour artillery, may lyue continuallye in healthe and merinesse, obeying theyr prince as they shulde, and louing God as they ought, to whom for al things be al honour and glorye for
¶. Amen

TOXOPHILVS,

The schole of shootinge conteyned in tvvo bookes.

*To all Gentlemen and yomen of Englande,
pleasaunte for theyr pastyme to rede,
and profitable for theyr use
to folow, both in war
and peace.*

The contentes of the first booke.

Earnest businesse ought to be refreshed wyth honeste pastyme. . .	Fol. 1. [A p. 25.]
Shootyng most honest pastyme. . .	3. [B 29.]
The inuention of shootinge. . .	5. [C 31.]
Shootynge fit for princes and greate men.	5. [32.]
Shootyng, fit for Scholers and studentes.	8. [D 37.]
Shootynge fitter for studentes than any musike or Instrumentes. . .	9. [E 39.]
Youthe ought to learne to singe. . .	11. [41.]

- No manner of man doth or can vse to
muche shooptynge. 14. [p. 44.]
- Agaynstevn lawfull gammes and namelye
cardes and dise. 16. [J 49.]
- Shootyng in war. 24. [G 62.]
- Obedience the best propertie of a Soul-
diyar. 25. [63.]
- Reafons and authorites agaynst shoo-
tyng in war with the confutacion of the
same. 26. [65.]
- God is pleased with stronge wepons and
valyaunt feates of war. 28. [70.]
- The commoditie of Shootyng in war
throughe the Histories Greke and Latin,
and all nations Christen and Heathen. 29. [H 70.]
- Vse of shooptynge at home caufethe
stronge shootinge in warre. 41. [E 88.]
- Vse of shooptynge at home, except men
be apte by nature, and connynge by teach-
yng, doth litle good at all. 43. [91.]
- Lacke of learnynge to shooote caufethe Eng-
lande lacke many a good archer. 46. [95.]
- In learnyng any thyng, a man must couete
to be best, or els he shal neuer attayne to
be meane. 47. [98.]

A Table conteyning the seconde booke.

<p>By knowing things belon- ging to shoo- tyng.</p>	Proper for euerye sere mannes vise.	Brafer Shoutingloue Strynge Bowe Shaftes	[p. 108. 109. 110. 112. 122.]
	General to all men.	Wether Marke.	[150. 160.]
	Bothe comme partly.	Standinge Nockynge Drawinge Holdynge Lowfinge.	[147. 148. 148. 149. 149.]
	By hande- linge thyn- ges belonging to shottynge.	without a man.	[164.]
	Hitting the marke, by Kepyng a length.	Within a man.	{ Auoydynge all affection. [164.]

TOXOPHILVS,

A,

The first boke of the schole of shooting.

Philologus.

Toxophilus.



hilologus You studie to sore Toxophile. A
Tox. I wil not hurt my self ouer-
moche I warraunt you.

Phī. Take hede you do not, for we
Physcions saye, that it is nether good for
the eyes in so cleare a Sunne, nor yet holosome for ye
bodie, so foone after meate, to looke vpon a mans boke.

Tox. In eatinge and studyinge I will neuer folowe
anye Physike, for yf I dyd, I am sure I shoulde haue small
pleasure in the one, and lesse courage in the other.
But what newes draue you hyther I praye you?

Phī. Small newes trulie, but that as I came on
walkynge, I fortuned to come with thre or foure that
went to shote at the pryckes: And when I sawe not
you amonges them, but at the last espyed you lokynge
on your booke here so sadlye, I thought to come and
holde you with some communication, lest your boke
shoulde runne awaye with you. For me thought by
your waueryng pace and earnest lokying, your boke
led you, not you it.

Tor. In dede as it chaunced, my mynde went faster then my feete, for I happened here to reade in *Phedro Platonis*, a place that entretes wonderfullie of the nature of soules, which place (whether it were for the paffynge eloquence of Plato, and the Greke tongue, or for the hyghe and godlie description of the matter, kept my mynde so occupied, that it had no leisure to loke to my feete. For I was reding howe some soules being well fethered, flewe always about heauen and heauenlie matters, other some hauinge their fethers mowted awaye, and droupinge, fanke downe into earthlie thinges.

Phi. I remembre the place verie wel, and it is wonderfullie sayd of Plato, and now I se it was no maruell though your fete fayled you, seing your minde flewe so fast.

Tor. I am gladde now that you letted me, for my head akes with loking on it, and bycause you tell me so, I am verye sorie yat I was not with those good feloes you spake vpon, for it is a verie faire day for a man to shote in.

Phi. And me thinke you were a great dele better occupied and in better companie, for it is a very faire daye for a man to go to his boke in.

Tor. Al dayes and wethers wil serue for that purpose, and surelie this occasion was ill lost.

Phi. Yea but clere wether maketh clere mindes, and it is best as I suppose, to spend ye best time vpon the best thinges : And me thought you shot verie wel, and at that marke, at which euery good scoler shoulde moste busilie shote at. And I suppose it be a great dele more pleasure also, to se a soule flye in Plato, then a shafte flye at the prickes. I graunte you, shoting is not the worst thing in the world, yet if we shote, and time shote, we ar[e] not like to be great winners at the length. And you know also wescholers haue more ernest and weightie matters in hand, nor we be not borne to pastime and pley, as you know wel ynough who sayth.

Tor. Yet the same man in the same place *Philologic*,

by your leue, doth admitte holosome, honest
and manerlie pastimes to be as necessarie M. Cic. in off.
to be mingled with sad matters of the minde, as eating
and sleping is for the health of the body, and yet we
be borne for neither of bothe. And Aris- Arist. de mo-
tote him selfe sayth, yat although it were ribus, 10. 6.
a fonde and a chyldish thing to be to ernest in pastime
and play, yet doth he affirme by the authoritie of the
oulde Poet Epicharmus, that a man may vse play for
ernest matter sake. And in an other place, Arist. Pol.
yat as rest is for labour, and medicines for 8. 3.
helth, so is pastime at tymes for sad and weightie
studie.

Bh. How moche in this matter is to be giuen to
ye auctoritie either of Aristotle or Tullie, I can not
tel, seing sad men may wel ynough speke merily for a
merie matter, this I am sure, whiche thing this faire
wheat (god faue it) maketh me remembre, yat those
husbandmen which rise erliest, and come latest home,
and are content to haue their diner and other drinck-
inges, broughte into the fielde to them, for feare of
losing of time, haue fatter barnes in haruest, than
they whiche will either slepe at none time of the daye,
or els make merie with their neighbours at the ale.
And so a scholer yat purposeth to be a good husband,
and desireth to repe and enjoy much fruite, of learn-
inge, muste tylle and sowe thereafter. Our beste seede
tyme, which be scholers, as it is verie tymelye, and
whan we be yonge: so it endureth not ouerlonge, and
therefore it maye not be let slippe oneoure, oure
grounde is verye harde, and full of wedes, our horse
wherwith we be drawnen very wylde as Plato sayth.
And infinite other molettes whiche wil
make a thrifte scholer take hede how he In Phedro.
spendeth his tyme in sporte and pleye.

Tor. That Aristotle and Tullie spake ernestlie, and
as they thought, the ernest matter which they entreat
vpon, doth plainlye proue. And as for your hus-
bandrie, it was more probablie tolde with apt wordes

proper to ye thing, then throughly proued with reasons belongyng to our matter. Far contrariwise I herd my selfe a good hufbande at his boke ones faye, that to omit studie somtime of the daye, and sometime of the yere, made asmoche for the encrease of learning, as to let the land lye sometime falloe, maketh for the better encrease of corne. This we se, yf the lande be plowed euerye yere, the corne commeth thinne vp, the eare is short, the grayne is small, and when it is brought into the barne and threshed, gyueth very euill faul. So those which neuer leauie poring on their bokes, haue oftentimes as thinne inuention, as other poore men haue, and as smal wit and weight in it as in other mens. And thus youre hufbandrie me thinke, is more like the life of a couetouse frudge that oft very euill preues, then the labour of a good husband that knoweth wel what he doth. And surelie the best wittes to lerning must nedes haue moche recreation and ceasing from their boke, or els they marre them selues, when base and dompyfishe wittes can neuer be hurte with continuall studie, as ye se in luting, that a treble minikin string must alwayes be let down, but at suche time as when a man must nedes playe: when ye base and dull stryng nedeth neuer to be moued out of his place. The same reason I finde true in two bowes that I haue, wheroft the one is quicke of cast, tricke, and trimme both for pleasure and profyte: the other is a lugge flowe of cast, folowing the string, more sure for to last, then pleaſaunt for to vſe. Now sir it chaunced this other night, one in my chambre wolde nedes bende them to proue their strength, but I can not tel how, they were both left bente till the nexte daye at after dyner: and when I came to them, purposing to haue gone on ſhoting, I found my good bowe clene cast on the one ſide, and as weake as water, that ſurelie (if I were a riche man) I had rather haue ſpent a crowne; and as for my lugge, it was not one whyt the worse: but ſhotte by and by as wel and as farre as euer it dyd. And euen fo I am ſure that

good wittes, except they be let downe like a treble string, and vnbent like a good casting bowe, they wil neuer last and be able to continue in studie. And I know where I speake this *Philologe*, for I wolde not faye thus moche afore yong men, for they wil take foone occasion to studie litle ynough. But I faye it therfore bicause I knowe, as little studie getteth little learninge or none at all, so the moost studie getteth not ye moost learning of all. For a mans witte fore occupied in ernest studie, must be as wel recreated with some honest pastime, as the body fore laboured, must be refreshed with slepe and quietnesse, or els it can not endure very longe, as the noble poete fayeth.

What thing wants quiet and meri rest endures but a smal while.

Ouid.

And I promise you shoting by my iudgement, is **B** ye moost honest pastime of al, and suche one I am sure, of all other, that hindreth learning litle or nothing at all, whatfoever you and some other faye, whiche are a gret dele forer against it alwaies than you nede to be.

Phi. Hindereth learninge litle or nothinge at all? that were a meruayle to me truelie, and I am sure seing you say so, you haue some reason wherewith you can defende shooting withall, and as for wyl (for the loue that you beare towarde shotinge) I thinke there shall lacke none in you. Therfore seinge we haue so good leysure bothe, and no bodie by to trouble vs: and you so willinge and able to defende it, and I so redy and glad to heare what may be sayde of it I suppose we canne not passe the tyme better ouer, neyther you for ye honestie of your shoting, nor I for myne owne mindsake, than to se what can be fayed with it, or agaynste it, and speciallie in these dayes, whan so many doeth vse it, and euerie man in a maner doeth common of it.

Tor. To speake of shottinge Philologe, trulye I woulde I were so able, either as I my selfe am willing or yet as the matter deserueth, but seing with wifshing we can not haue one nowe worthie, whiche so worthie

a thinge can worthilie praise, and although I had rather haue anie other to do it than my selfe, yet my selfe rather then no other. I wil not fail to faye in it what I can wherin if I faye little, laye that of my little habilitie, not of the matter it selfe which deserueth no lyttle thinge to be sayde of it.

Phi. If it deserue no little thinge to be sayde of it Toxophile, I maruell howe it chaunceth than, that no man hitherto, hath written any thinge of it: wherin you must graunte me, that eyther the matter is noughe, vnworthye, and barren to be written vpon, or els some men are to blame, whiche both loue it and vse it, and yet could neuer finde in theyr heart, to faye one good woerde of it, seinge that very triflinge matters hath not lacked great learned men to sette them out, as gnattes and nuttes, and many other mo like thinges, wherfore eyther you may honestlie laye verie great faut vpon men bycause they neuer yet praysed it, or els I may iustlie take awaye no litle thinge from shooting, bycause it neuer yet deserued it.

Tor. Trulye herein Philologe, you take not so muche from it, as you giue to it. For great and commodious thynges are neuer greatlie praysed, not bycause they be not worthie, but bicause their excellencie nedeth no man hys prayse, hauinge all theyr commendation of them selfe not borowed of other men his lippes, which rather prayse them selfe, in spekyng much of a litle thynge than that matter whiche they entreat vpon. Great and good thinges be not praysed. For who euer praysed Hercules (sayeth the Greke prouerbe). And that no man hitherto hath written any booke of shooting the fault is not to be layed in the thynge whiche was worthie to be written vpon, but of men which were negligent in doyng it, and this was the cause therof as I suppose. Menne that vsed shootyng moste and knewe it best, were not learned: men that were lerned, vsed litle shooting, and were ignorant in the nature of the thynge, and so fewe menne hath bene that hitherto were able to wryte vpon it. Yet howe

longe shotyng hath continued, what common wealthes hath moiste vsed it, howe honeste a thynge it is for all men, what kynde of liuing so euer they folow, what pleasure and profit commeth of it, both in peace and warre, all maner of tongues and writers, Hebrue, Greke and Latine, hath so plentifullie spoken of it, as of fewe other thinges like. So what shooting is howe many kindes there is of it, what goodnesse is ioyned with it, is tolde: onelye howe it is to be learned and brought to a perfectnesse amonges men, is not toulde.

P̄hi. Than *Toxophile*, if it be so as you do faye, let vs go forwarde and examin howe plentifullie this is done that you speke, and firste of the inuention of it, than what honestie and profit is in the vse of it, bothe for warre and peace, more than in other pastimes, laste of all howe it ought to be learned amonges men for the encrease of it, which thinge if you do, not onelye I nowe for youre communication but many other mo, when they shall knowe of it, for your labour, and shotyng it selfe also (if it coulde speke) for your kyndnesse, wyll can you very moche thanke.

Toxophy. What good thynges men speake of shoting and what good thinges shooting bringes to men as my wit and knowlege will ferue me, gladly shall I fay my mind. But how the thing is to be learned I will surely leue to some other which bothe for greater experiance in it, and also for their lerninge, can set it out better than I.

P̄hi. Well as for that I knowe both what you can do in shooting by experiance, and yat you can also speke well ynough of shooting, for youre learning, but go on with the first part. And I do not doubt, but what my desyre, what your loue toward it, the honestie of shoting, the profite that may come thereby to many other, shall get the seconde parte out of you at the last.

Toxophy. Of the first finders out of shooting, diuers men diuerslye doo wryte. Claudiane the poete sayth that nature gaue example of shotyng first, by the Porpentine, which doth shote his prickes, and will hitte any thinge that fightes with it:

Claudianus
in histri.

whereby men learned afterwarde to immitate the same
in fyndyng out both bowe and shafastes.

Plin. 7. 56.

Plinie referreth it to Schythes the sonne
of Iupiter. Better and more noble wryters bringe
shotinge from a more noble inuentour: as Plato,
Calimachus, and Galene from Apollo.
Yet longe afore those dayes do we reade
in the bible of shotinge expreflye. And
also if we shall beleue Nicholas de Lyra,
Lamech killed Cain with a shafte. So this
great continuaunce of shotinge doth not a lytle praise
shotinge: nor that neither doth not a litle fet it oute,
that it is referred to th[e] inuention of Apollo, for the
which poynt shotinge is highlye praised of
Galene: where he sayth, yat mean craftes
be first found out by men or beastes, as
weauing by a spider, and suche other: but high and
commendable sciencies by goddes, as shotinge and
musicke by Apollo. And thus shotynge for the necef-
sitie of it vsed in Adams dayes, for the noblenesse of
it referred to Apollo, hath not ben onelie commended
in all tunges and writers, but also had in greate price,
both in the best commune wealthes in warre tyme for
the defence of their countrie, and of all degrees of men
in peace tyme, bothe for the honestie that is ioyned
with it, and the profyte that foloweth of it.

In sympo.
In hym.
Apollo
Gen. 21.

Nic de lyra.

Galen in ex-
hor. ad bo-
nas artes.

Philos. Well, as concerning the fyndinge oute of it,
little prayse is gotten to shotinge therby, seinge good
wittes maye moooste easelye of all fynde oute a trife-
lynge matter. But where as you faye that moooste com-
mune wealthes haue vsed it in warre tyme, and all de-
grees of men maye verye honestlye vse it in peace
tyme: I thynke you can neither shewe by authoritie,
nor yet proue by reason.

Toraphi. The vse of it in warre tyme, I wyll declare
hereafter. And firste howe all kindes and sortes of men
(what degree soever they be) hath at all tymes afore,
and nowe maye honestlye vse it: the example of moooste
noble men verye well doeth proue.

Cyaxares the kynge of the Medees, and
greate graundefather to Cyrus, kepte a forte
of Sythians with him onely for this purpose, to teache
his sonne Astyages to shote. Cyrus being a
childe was brought vp in shoting, which
thinge Xenophon wolde neuer haue made mention on,
except it had ben fitte for all princes to haue vsed: seing
that Xenophon wrote Cyrus lyfe (as Tullie
fayth) not to shewe what Cyrus did, but
what all maner of princes both in pastimes and ernest
matters ought to do.

Herod. in clio.

Xen. in insti
Cyrn. I.Ad Quint.
Fra. I. I.

Darius the first of that name, and king of Persie
shewed plainly howe fit it is for a kinge to loue and
vse shotyng, whiche commaunded this sentence to be
grauen in his tombe, for a Princelie memorie and
prayse.

Darius the King lieth buried here

Strabo. 15.

That in shoting and riding had neuer pere.

Tranq. Suet.

Herodia. I.

Agayne, Domitian the Emperour was so cunning in
shoting that he coulde shote betwixte a mans
fingers standing afarre of, and neuer hurt
him. Comodus also was so excellent, and had so sure
a hande in it, that there was nothing within his retche
and shote, but he wolde hit it in what
place he wolde: as beastes runninge,
either in the heed, or in the herte, and neuer mysse, as
Herodiane fayeth he fawe him selfe, or els he coulde
neuer haue beleued it.

P̄hi. In dede you praise shoting very wel, in yat
you shewe that Domitian and Commodus loue
shotinge, suche an vngracious couple I am sure as a
man shall not fynde agayne, if he raked all hell for
them.

Toroph̄. Wel euen as I wyll not commende their
ilnessse, so ought not you to dispraise their goodnesse,
and in dede, the iudgement of Herodian vpon Com-
modus is true of them bothe, and that was this: that

beside strength of bodie and good shotinge, they hadde no princelie thing in them, which saying me thinke commendes shoting wonderfullie, callinge it a princelie thinge.

Furthermore howe commendable shotinge is for princes : Themistius the noble philosopher sheweth in a certayne oration made to Theodosius th[e] emperoure, wherin he doeth commend him for. iii. thinges, that he vſed of a childe. For shotinge, for rydinge of an horse well, and for feates of armes.

Moreouer, not onelye kinges and emperours haue ben brought vp in shoting, but also the best commune wealthes that euer were, haue made goodlie actes and lawes for it, as the Persians which vnder Cyrus conquered in a maner all the worlde, had a lawe that their children shulde learne thre thinges, onelie from v. yeare oulde vnto. xx. to ryde an horse well, to shote well, to speake truthe alwayes and neuer lye. The Romaines (as Leo the[e]mpetur in his boke of sleightes of warre² telleth) had a lawe that euery man shoulde vſe shoting in peace tyme, while he was. xl. yere olde and that euerye house shoulde haue a bowe, and. xl. shaftes ready for all nedes, the omittinge of whiche lawe (sayth Leo) amonges the youthe, hath ben the onely occasion why the Romaynes lost a great dele of their empire. But more of this I wil speake when I come to the profite of shoting in warre. If I shuld rehearſe the statutes made of noble princes of Englannde in parliamenteſ for the fettyng forwarde of shoting, through this realme, and ſpecially that acte made for shoting the thyrde yere of the reygne of our mooft drad ſoueraygne lorde king Henry the. viii. I could be very long. But theſe fewe examples ſpecially of ſo great men and noble common wealthes, ſhall stand in ſtede of many.

P̄hi. That ſuche princes and ſuche commune welthes haue moche regarded shoting, you haue well

Themist.
in ora. 6.

Herod. in clio.
Leo de stra-
tag. 20.

declared. But why shotinge ought so of it selfe to be regarded, you haue scarcelye yet proued.

Tor. Examples I graunt out of histories do shew a thing to be so, not proue a thing why it shuld be so. Yet this I suppose, yat neither great mens qualities being commendable be without great authoritie, for other men honestly to folow them: nor yet those great learned men that wrote suche thinges, lacke good reason iustly at al tymes for any other to approue them. Princes beinge children oughte to be brought vp in shoting: both bycause it is an exercise moost holsom, and also a pastyme moost honest: wherin labour prepareth the body to hardnesse, the minde to couragiousnesse, sufferyng neither the one to be marde with tendernesse, nor yet the other to be hurte with ydlenesse: as we reade how Sardanapalus and suche other were, bycause they were not brought vp with outwarde honest paynful pastymes to be men: but cockerde vp with inwarde noughtie ydle wantonnnesse to be women. For how fit labour is for al youth, Iupiter or els Minos amonges them of Grece, and Lycurgus amonges the Lacedemonians, do shewe by their lawes, which neuer or deyned any thing for ye bringyng vp of youth that was not ioyned with labour. And the labour which is in shoting of al other is best, both bycause it encreaseth strength, and preserueth health moost, beinge not vehement, but moderate, not overlaying any one part with weryfomnesse, but softly exercysyng euery parte with equalnesse, as the armes and breastes with drawinge, the other parties with going, being not so paynfull for the labour as pleasaunt for the pastyme, which exercise by the iudgement of the best physcions, is most allowable. By shoting also is the mynde honestly exercised where a man alwaies desireth to be best (which is a worde of honestie) and that by the same waye, that vertue it selfe doeth, couetinge to come nighest a moost perfite ende or meanc standing betwixte. ii. extremes, escheweinge

Cic. 2. Tus.
Qu

Gal. 2. de
san. tuend.

shorte, or gone, or either syde wide, for the which causes Aristotle him selfe sayth that shoting and vertue is very like. Moreouer that shoting of all other is the moost honest pastyme, and hath leest occasion to noughtinesse ioyned with it. ii. thinges very playnelye do proue, which be as a man wolde faye, the tutours and ouerseers to shotinge: Daye light and open place where euerye man doeth come, the maynteyners and kepers of shoting, from all vnhonest doing. If shotinge faulte at any tyme, it hydes it not, it lurkes not in corners and hudder-mother: but openly accuseth and bewrayeth it selfe, which is the nexte waye to amendement, as wyse men do faye. And these thinges I suppose be signes, not of noughtinesse, for any man to disallowe it: but rather verye playne tokens of honestie, for euerye man to prayse it.

The vfe of shotinge also in greate mennes chyldren shall greatlye encrease the loue and vfe of shotinge in all the residue of youth. For meane mennes myndes loue to be lyke greate menne, as Plato and Isocrates do faye. And that euerye bodye shoulde learne to shote when they be yonge, defence of the commune wealth, doth require when they be olde, which thing can not be done mightylye when they be men, excepte they learne it perfityle when they be boyes. And therfore shotinge of all pastymes is moost fitte to be vsed in childhode: bycause it is an imitation of moost ernest thinges to be done in manhode.

Wherfore, shoting is fitte for great mens children, both bycause it strengthneth the body with holsome labour, and pleaseth the mynde with honest pastime and also encourageth all other youth ernestlye to folowe the same. And these reasons (as I suppose) stirred vp both great men to bring vp their chyldren in shotinge, and also noble commune wealthes so straytelye to commaunde shoting. Therfore seinge Princes moued by honest occasions, hath in al commune wealthes vsed

Arist 1. de
morib.

Iso. in nic.

shotynge, I suppose there is none other degree of men, neither lowe nor hye, learned nor leude, yonge nor oulde.

Phil. You shal nede wade no further in this matter *Toxophile*, but if you can proue me thatscholers and men gyuen to learning maye honestlie vse shoting, I wyll soone graunt you that all otherfortes of men maye not onelye lefullie, but ought of dutie to vse it. But I thinke you can not proue but that all these examples of shotinge brought from so longe a tyme, vsed of so noble princes, confirmed by so wyfe mennes lawes and iudgementes, are sette afore temporall men, onelye to followe them: whereby they may the better and stronglyer defende the commune wealth withall. And nothing belongeth to scholers and learned men, which haue an other parte of the commune wealth, quiete and peaceable put to their cure and charge, whose ende as it is diuerse from the other, so there is no one waye that leadeth to them both.

Toxo. I graunte *Philologe*, that scholers and lay men haue diuerse offices and charges in the commune wealth, whiche requires diuerse bringing vp in their youth, if they shal do them as they ought to do in their age. Yet as temporall men of necessitie are compelled to take somewhat of learning to do their office the better withal: So scholers maye the boldlyer borowe somewhat of laye mennes pastimes, to maynteyne their health in studie withall. And surelie of al other thinges shoting is necessary for both fortis to learne. Whiche thing, when it hath ben euermore vsed in Englande how moche good it hath done, both oulde men and *Chronicles* doo tell: and also our enemies can beare vs recorde. For if it be true (as I haue hearde faye) when the kynge of Englande hath ben in Fraunce, the preefes at home bicause they were archers, haue ben able to ouerthrowe all Scotlande. Agayne ther is an other thing which aboue all other doeth moue me, not onely to loue shotinge, to prayse shoting, to exhorte all other to shotinge, but also to

vse shoting my selfe: and that is our kyng his moost royall purpose and wyll, whiche in all his statutes generallye doth commaunde men, and with his owne mouthe moost gentlie doeth exhorte men, and by his greate gyttes and rewardes, greatly doth encourage men, and with his moost princelie example very oft doth prouoke all other men to the same. But here you wyll come in with temporal man and scholer: I tell you plainlye, scholer or vnscholer, yea if I were. xx. scholers, I wolde thinke it were my dutie, bothe with exhortinge men to shote, and also with shoting my selfe to helpe to set forwarde that thing which the kinge his wisdome, and his counsell, so greatlye laboureth to go forwarde: whiche thing surelye they do, bycause they knowe it to be in warre, the defence and wal of our countrey, in peace, an exercise moost holsome for the body, a pastime moost honest for the mynde, and as I am able to proue my selfe, of al other moste fit and agreeable with learninge and learned men.

Phi. If you can proue this thing so playnly, as you speake it ernestly, then wil I, not only thinke as you do, but become a shooter and do as you do. But yet beware I faye, lest you for the great loue you bear towarde shotinge, blindlie iudge of shokinge. For loue and al other to ernest affections be not for nought paynted blinde. Take heede (I faye) least you prefer shokinge afore other pastimes, as one Balbinus through blinde affection, preferred his louer before all other wemen, although she were deformed with a polypus in her nose. And although shootinge maye be mete sometyme for some scholers, and so forthe: yet the fitteſt alwayes is to be preferred. Therefore if you will nedes graunt scholers pastime and recreation of their mindes, let them vſe (as many of them doth) Musyke, and playing on instrumentes, thinges moſte femely for all scholers, and moſte regarded alwayes of Apollo and the Muses.

Tox. Euen as I can not deny, but ſome muſike is

fit for lerning so I trust you can not chose but graunt,
that shoting is fit also, as Calimachus doth signifie
in this verse.

Both merie songes and good shoting deliteth Apollo. Cal. hym. 2.

Butas concerning whether of them is
moste fit for learning, and scholers to vse, E
you may faye what you will for your pleasure, this I am
sure that Plato and Aristotle bothe, in their bokes en-
treatinge of the common welthe, where they shew
howe youthe shoulde be brought vp in. iiiii. thinges, in
redinge, in writing, in exercise of bodye, and singing,
do make mention of Musicke and all kindes of it,
wherein they both agre, that Musicke vsed amonges
the Lydians is verie ill for yong men, which be stu-
dentes for vertue and learning, for a certain nice, softe,
and smoth swetnesse of it, whiche woulde rather entice
them to noughtines, than stirre them to honestie.

An other kinde of Musicke inuented by the Dorians,
they both wonderfully prayse, alowing it to be verie fyt
for the studie of vertue and learning, because of a
manlye, rough and stoute founde in it, whyche shulde
encourage yong stomakes, to attempte manlye matters.
Nowe whether these balades and roundes, these gali-
ardes, pauanes and daunces, so nicelye fingered, so
swetely tuned, be lyker the Musike of the Lydians or
the Dorians, you that be learned iudge. And what so
euer ye iudge, this I am sure, yat lutes, harpes, all
maner of pypes, barbitons, sambukes, with other
instrumentes euery one, whyche standeth by fine and
quicke fingeringe, be condemned of Aris- Aristot. pol.
8.6.
tote, as not to be brought in and vsed
amonge them, whiche studie for learning and vertue.

Pallas when she had inuented a pipe, cast it away,
not so muche sayeth Aristotle, because it deformed her
face, but muche rather bycause suche an Instrumente
belonged nothing to learnynge. Howe suche Instrumentes
agree with learning, the goodlye agreement
betwixt Apollo god of learninge, and Marfyas the

Satyr, defender of pipinge, doth well declare, where Marfyas had his skine quite pulled ouer his head for his labour.

Muche musike marreth mennes maners, sayth Galen, although some man wil faye that it doth not so, but rather recreateth and maketh quycce a mannes mynde, yet me thinke by reason it doth as hony doth to a mannes stomacke, whiche at the first receyueth it well, but afterwarde it maketh it vnfite, to abyde any good stronge norishynge meate, or els anye holsome sharpe and quicke drinke. And euen so in a maner these Instrumentes make a mannes wit so softe and smoothe so tender and quaifie, that they be lesse able to brooke, strong and tough studie. Wittes be not sharpened, but rather dulled, and made blunte, wyth suche sweete softenesse, euen as good edges be blonter, whiche menne whette vpon softe chalke stones.

And these thinges to be true, not onely Plato Aristotle and Galen, proue by authoritie of reason, but also Herodotus and other writers, Herodotus in Cho. shewe by playne and euident example, as that of Cyrus, whiche after he had ouercome the Lydians, and taken their kinge Cresus prisoner, yet after by the meane of one Pactyas a verye headie manne amonges the Lydians, they rebelled agaynst Cyrus agayne, then Cyrus had by an by, broughte them to vtter destruction, yf Cresus being in good fauour with Cyrus had not hertelie defyred him, not to reuenge Pactyas faulfe, in shedyng their blood. But if he would folowe his counsell, he myght bryng to passe, that they shoulde neuer more rebel agaynst hym, And yat was this, to make them weare long kyrtils, to ye foot lyke woomen, and that euerye one of them shoulde haue a harpe or a lute, and learne to playe and sing whyche thinge if you do sayth Cresus (as he dyd in dede) you shall se them quickelye of men, made women. And thus lutinge and singinge take awaye a manlye stomake, whiche shulde enter and pearce depe and harde studye.

Euen suche an other storiedoeth Nymphodorus an olde greke Historiographer write,
 of one Sesostris kinge of Egypte, whiche storie because
 it is somewhat longe, and very lyke in al poyntes to the
 other and also you do well ynough remembre it, seynge
 you read it so late in Sophoclis commen-
 taries, I wyll nowe passe ouer. Therefore
 eyther Aristotle and Plato knowe not what was good
 and euyll for learninge and vertue, and the example
 of wyse histories be vainlie set afore vs or els the min-
 strelsie of lutes, pipes, harpes, and all other that standeth
 by suche nice, fine, minikin fingering (suche as the
 mooste parte of scholers whom I knowe vse, if they vse
 any) is farre more fitte for the womannishnesse of it to
 dwell in the courte among ladies, than for any great
 thing in it, whiche shoulde helpe good and sad studie,
 to abide in the vniversitie amonges scholers. But per-
 haps you knowe some great goodnesse of suche musicke
 and suche instrumentes, whervnto Plato and Aristotle
 his brayne coulde neuer attayne, and therfore I will
 saye no more agaynst it.

Phi. Well Toxophile is it not ynough for you to rayle vpon Musike, excepte you mocke me to? but to say the truth I neuer thought my selfe these kindes of musicke fit for learninge, but that whyche I sayde was rather to proue you, than to defende the matter. But yet as I woulde haue this forte of musicke decaye amonge scholers, euen so do I wysshe from the bottome of my heart, that the laudable custome of Englande to teache chyldren their plainesong and priksong, were not so decayed throughout all the realme as it is. Whiche thing howe profitable it was for all sortes of men, those knewe not so wel than whiche had it most, as they do nowe whiche lacke it moste. And therfore it is true that Teucer sayeth in Sophocles.

*Seldome at all good thinges be knownen how good to be
 Before a man suche thinges do misse out of his handes.*

Sophocles
 in Aias.

That milke is no fitter nor more naturall for the

bringing vp of children than musike is, both Gallen proueth by authoritie, and dayly vse teacheth by experience. For euen the little babes lacking the vse of reason, are scarce so well stilled in fuckyng theyr mothers pap, as in hearynge theyr mother syng.

Agayne how fit youth is made, by learning to sing, for grammar and other sciences, bothe we dayly do see, and Plutarch learnedly doth proue, and Plato wiselie did alowe, which receyued no scholer in to his schole, that had not learned his songe before.

The godlie vse of praysing God, by singinge in the churche, nedeth not my prayse, seing it is so prayfed through al the scripture, therfore nowe I wil speke nothing of it, rather than I shuld speke to litle of it.

Befyde al these commodities, truly. ii. degrees of menne, which haue the highest offices vnder the king in all this realme, shal greatly lacke the vse of Singinge, preachers and lawiers, bycause they shal not without this, be able to rule their brestes, for euery purpose. For where is no distinction in telling glad thinges and fearfull thinges, gentilnes and cruelnes, softenes and vehementnes, and suche lyke matters, there can be no great perswasion.

For the hearers, as Tullie fayeth, be muche affectioned, as he is that speaketh. At his wordes be they drawen, yf he stande still in one facion, their mindes stande still with hym : If he thundre, they quake : If he chyde, they feare : If he complayne, they fory with hym : and finally, where a matter is spoken, with an apte voyce, for euerye affection, the hearers for the mooste parte, are moued as the speaker woulde. But when a man is alwaye in one tune, lyke an Humble bee, or els nowe vp in the top of the churche, nowe downe that no manne knoweth where to haue hym : or piping lyke a reede, or roring lyke a bull, as some lawyers do, whiche thinke they do best, when they crye lowdest, these shall never greatly mooue, as I haue knownen many wel learned, haue done, bicause theyr voyce was not stayed afore, with learnyng to fynge.

For all voyces, great and small, base and shril, weke or softe, may be holpen and brought to a good poynt, by learnyng to syng.

Whether this be true or not, they that stand mooste in nede, can tell best, whereof some I haue knownen, whiche, because they learned not to sing, whan they were boyes, were fayne to take peyne in it, whan they were men. If any man shulde heare me Toxophile, that woulde thinke I did but fondly, to suppose that a voice were so necessarie to be loked vpon, I would aske him if he thought not nature a foole, for making such goodly instrumentes in a man, for wel vttring his woordes, or els if the. ii. noble orators Demosthenes and Cicero were not fooles, wherof the one dyd not onelie learne to sing of a man: But also was not ashamed to learne howe he shoulde vtter his foundes aptly of a dogge, the other setteth oute no poynte of rhetorike, so fullie in all his bookes, as howe a man shoulde order his voyce for all kynde of matters.

Therfore seinge men by speaking, differ and be better than beastes, by speakyng wel, better than other men, and that singing is an helpe towarde the same as dayly experience doth teache, example of wyse men doth alowe, authoritie of learned men doth approue wherwith the foundation of youth in all good common wealthes always hath bene tempered; surelye if I were one of the parliament house, I woulde not fayle, to put vp a bill for the amendment of this thynge, but because I am lyke to be none this yeare, I wil speake no more of it, at this time.

Tox. It were pitie truly *Philologe*, that the thinge shoulde be neglected, but I trust it is not as you say.

Phi. The thing is to true, for of them that come daylye to ye vniuersitie, where one hath learned to singe, vi. hath not. But nowe to oure shotinge Toxophile agayne, wherin I suppose you can not say so muche for shotyng to be fitte for learninge, as you haue spoken agaynst Musike for the same.

Therfore as concerning Musike, I can be content to

graunt you your mynde: But as for shooting, surely I suppose that you can not perswade me, by no meanes, that a man can be earnest in it, and earnest at his booke to: but rather I thynke that a man with a bowe on his backe, and shaftes vnder hys girdell, is more fit to wayte vpon Robin Hoode, than vpon Apollo or the Muses.

Tox. Ouer ernest shooting surely I will not ouer ernestlye defende, for I euer thought shooting shoulde be a wayter vpon lerning not a mastres ouer learning. Yet this I maruell not a litle at, that ye thinke a man with a bowe on hys backe is more like Robin Hoode seruaunt, than Apollose, seing that Apollo him selfe in Alcestis of Euripides, whiche tragedie you red openly not long ago, in a maner glorieth saying this verse.

It is my wont alwaies my bowe with me to beare. Euripid. in
Alcest.

Therfore a learned man ought not to much to be ashamed to beare that some tyme, whiche Apollo god of lerning him selfe was not ashamed always to beare. And bycause ye woulde haue a man wayt vpon the Muses, and not at all medle with shotyng I maruell that you do not remembre howe that the ix. mufes their selfe as fone as they were borne, wer put to norse to a lady called Euphemis whiche had a son named Erotus with whome the nine Mufes for his excellent shootinge, kepte euer more companie withall, and vsed dayly to shooote togither in ye mount Pernafus; and at last it chaunced this Erotus to dye, whose death the Mufes lamented greatly, and fell all vpon theyr knees afore Iupiter theyr father, and at theyr request, Erotus for shooting with the Mufes in earth was made a signe, and called Sagittarius in heauen. Therfore you se, that if Apollo and the Mufes either were examples in dede, or onelye fayned of wise men to be examples of learninge, honest shooting maye well ynough be companion with honest studie.

Phi. Well Toxophile, if you haue no stronger defence of shotinge then Poetes, I feare yf your com-

panions which loue shotinge, hearde you, they wolde thinke you made it but a triflyng and fabling matter, rather then any other man that loueth not shotinge coulde be perswaded by this reason to loue it.

Tora. Euen as I am not so fonde but I knowe that these be fables, so I am sure you be not so ignoraunt, but you knowe what suche noble wittes as the Poetes had, ment by such matters: which oftentimes vnder the couering of a fable, do hyde and wrappe in goodlie preceptes of philosophie, with the true iudgement of thinges. Whiche to be true speciallye in Homer and Euripides, Plato, Aristotle, and Galene playnelye do shewe: when through all their workes (in a maner) they determine all controuerfies, by these. ii. Poetes and suche lyke authorities. Therfore if in this matter I feme to fable, and nothyng proue, I am content you iudge so on me: seinge the same iudgement shall condemne with me Plato, Aristotle, and Galene, whom in that errorre I am wel content to folowe. If these ouerde examples proue nothing for shoting, what faye you to this? that the best learned and sagest men in this Realme, which be nowe alyue, both loue shoting and vse shoting, as the best learned bishoppes that be: amonges whome *Philologe*, you your selfe knowe. iii. or. v. which as in all good learning, vertue and sageenesse they gyue other men example what thing they shoulde do, euen so by their shoting, they playnely shewe what honest pastime, other men giuen to learning, may honestly vse. That ernest studie must be recreated with honest pastime sufficientlye I haue proued afore, both by reason and authoritie of the best learned men that euer wrote. Then seing pastymes be lefull, the moost fittest for learning, is to be sought for. A pastyme, saith Aristotle, must be lyke a medicine. Medicines stande by contraries, therfore the nature of studying considered, the fittest pastyme shal soone appeare. In studie euery parte of the body is ydle, which thing causeth grosse and colde humours, to gather togyther and vex

Arist. po. 7.

scholers verye moche, the mynde is altogither bent and set on worke. A pastyme then must be had where euery parte of the bodye must be laboured to separate and lessen suche humours withal: the mind must be vnbent, to gather and fetche againe his quickneffe withall. Thus pastymes for the mynde onelye, be nothing fit for studentes, bycause the body which is moost hurte by studie, shulde take away no profyte thereat. This knewe Erasmus verye well, when he was here in Cambrige: which when he had ben sore at his boke (as Garret our bookebynder hath verye ofte tolde me) for lacke of better exercise, wolde take his horse, and ryde about the markette hill, and come agayne. If a scholer shoulde vse bowles or tennies, the laboure is to vehement and vnequall, whiche is condempned of Galene: the example very ill for other men, when by so manye actes they be made vnlawfull.

Running, leaping, and coyting be to vile for scholers, and so not fit by Aristotle his iudgement: walking alone into the felde, hath no token of courage in it, a pastyme lyke a simple man which is neither flesh nor fyshe. Therfore if a man woulde haue a pastyme holesome and equall for euerye parte of the bodye, pleasaunt and full of courage for the mynde, not vile and vnhoneste to gyue ill example to laye men, not kepte in gardynes and corners, not lurkyng on the nyght and in holes, but euermore in the face of men, either to rebuke it when it doeth ill, or els to testifie on it when it doth well: let him seke chefely of all other for shotynge.

Philol. Suche commyne pastymes as men commenlye do vse, I wyll not greatlye allowe to be fit for scholers: feinge they maye vse suche exercises verye well (I suppose) as Galene him selfe doth allowe.

Gal. de san
tuend. 2.

Tropheus. Those exercises I remembre verye well, for I read them within these two dayes, of the whiche, some be these: to runne vp and downe an hyll, to clyme vp a longe powle, or a rope, and there hange a

while, to holde a man by his armes and wawe with his heeles, moche lyke the pastyme that boyes vse in the churche when their master is awaye, to swinge and totter in a belrope : to make a fiste, and stretche out bothe his armes, and so stande lyke a roode. To go on a man his tiptoes, stretching out th[e] one of his armes forwarde, the other backewarde, which if he blered out his tunge also, myght be thought to daunce Anticke verye properlye. To tumble ouer and ouer, to toppe ouer tayle: To set backe to backe, and se who can heave an other his heles highest, with other moche like: whiche exercises surelye muste nedes be naturall, bycause they be so childifshe, and they may be also holesome for the body: but surely as for pleasure to the minde or honestie in the doinge of them, they be as lyke shotinge as Yorke is foule Sutton. Therfore to loke on al pastymes and exercises holsome for the bodye, pleasaunt for the mynde, comlye for euery man to do, honest for all other to loke on, profitable to be sette by of euerye man, worthie to be rebuked of no man, fit for al ages persons and places, onely shoting shal appere, wherin all these commodities maye be founde.

Phil. To graunt Toxophile, that studentes may at tymes conuenient vse shoting as moost holsome and honest pastyme : yet to do as some do, to shote hourly daylie, wekelye, and in a maner the hole yere, neither I can prayse, nor any wyfe man wyl alowe, nor you your selfe can honestlye defende.

Toxoph. Surely Philologe, I am very glad to se you come to that poynte that moost lieth in your stomake, and greueth you and other so moche. But I trusfe after I haue sayd my mynde in this matter, you shal confesse your selfe that you do rebuke this thing more than ye nede, rather then you shal fynde that any man may spende by anye possibilite, more tyme in shotinge then he ought. For first and formoost the hole tyme is deuyded into. ii. partes, the daye and the night: whereof the night maye be both occupied in many honest businesses, and also spent in moche vn-

thriftineffe, but in no wise it can be applyed to shoting. And here you se that halfe oure tyme, graunted to all other thinges in a maner both good and ill, is at one fwappe quite taken awaye from shoting. Now let vs go forward, and se how moche of halfe this tyme of ours is spent in shoting. The hole yere is deuided into. iii. partes, Spring tyme, Somer, faule of the leafe, and winter wheroft the whole winter, for the roughneffe of it, is cleane taken away from shoting : except it be one day amonges. xx. or one yeare amonges. xl. In Somer, for the feruent heate, a man maye faye likewyfe : except it be somtyme agaynst night. Now then spring tyme and faule of the leafe be those which we abuse in shoting. But if we consider how mutable and chaungeable the wether is in those feasons, and howe that Aristotle him felfe sayth, that mooste parte of rayne fauleth in these two tymes : we shall well perceyue, that where a man wolde shote one daye, he shall be fayne to leave of. iv. Now when tyme it felfe graunteth vs but a little space to shote in, lette vs se if shoting be not hindered amonges all kyndes of men as moche otherwayes. First, yong children vſe not, yong men for feare of them whom they be vnder to moche dare not : sage men for other greater businesSES, wyll not : aged men for lacke of strengthe, can not : Ryche men for couetousneffe fake, care not : poore men for cost and charge, may not : masters for their houshalde keping, hede not : feruauntes kept in by their maisters very oft, shall not : craftes men for getting of their lyuing, verye moche leyfure haue not : and many there be that oft beginnes, but for vnaptnesse proues not : and moost of all, whiche when they be shoters gyue it ouer and lyfte not, so that generallye men euerye where for one or other consideration moche shoting vſe not. Therfore these two thinges, straytenesse of tyme, and euery man his trade of liuing, are the causes that so fewe men shotes : as you maye se in this greate towne, where as there be a thoufande good mens bodies, yet scarce. x.

yat vseth any great shoting. And those whome you se shote the moost, with how many thinges are the[y] drawen (or rather driuen) from shoting. For first, as it is many a yere or they begyn to be greate shoters, euen so the greate heate of shotinge is gone within a yere or two: as you knowe diuerse Philologe your selfe, which were sometyme the best shoters, and now they be the best studentes.

If a man faule sycke, farewell shoting, maye fortune as long as he lyueth. If he haue a wrentche, or haue taken colde in his arme, he may hang vp his bowe (I warraunt you) for one season. A litle blayne, a small cutte, yea a filie poore worme in his finger, may kepe him from shoting wel ynough. Breaking and ill luck in bowes I wyll passe ouer, with an hundred mo fere thinges, whiche chaunceth euerye daye to them that shote moost, wheroft the leest of them may compell a man to leaue shoting. And these thinges be so trewe and euident, that it is impossible either for me crafteleye to fayne them, or els for you iustly to deny them. Than seing how many hundred thinges are required altogytter to giue a man leaue to shote, and any one of them denied, a man can not shote: and seing euery one of them maye chaunce, and doth chaunce euery day, I meruayle any wyse man wyll thynke it possible, that any greate tyme can be spent in shoting at all.

Phi. If this be true that you faye Toxophile, and in very dede I can denye no thinge of it, I meruayle greatly how it chaunceth, that those, whiche vse shoting be so moche marked of men, and oft tymes blamed for it, and yat in a maner as moche as those which pleye at cardes and dise. And I shal tell you what I hearde spoken of the fame matter. A man no shoter, (not longe agoo) Cardes
and dyse. wolde defende playing at cardes and dise, if it were honestly vsed, to be as honest a pastime as youre shotinge: For he layed for him, that a man might pleye for a litle at cardes and dyse, and also a man might shote away all that euer he had. He sayd a payre of cardes

cost not past. ii.d. and that they neded not so moche reparation as bowe and shaftes, they wolde neuer herte a man his hande, nor neuer weare his gere. A man shulde neuer flee a man with shoting wyde at the cardes. In wete and drye, hote and coulde, they woulde neuer forsake a man, he shewed what great varietie there is in them for euerye mans capacitie: if one game were harde, he myght easelye learne an other: if a man haue a good game, there is greate pleasure in it: if he haue an ill game, the payne is shorte, for he maye foone gyue it ouer, and hope for a better: with many other mo reasons. But at the last he concluded, that betwixt playinge and shoting, well vsed or ill vsed, there was no difference: but that there was lesse coste and trouble, and a greate deale more pleasure in playing, then in shotynge.

Tor. I can not deny, but shoting (as all other good thinges) may be abused. And good thinges ungoodlye vsed, are not good, sayeth an honorable bishoppe in an ernester matter then this is: yet we muste beware that we laye not mennes faultes vpon the thing which is not worthie, for so nothing shulde be good. And as for shoting, it is blamed and marked of men for that thing (as I sayde before) which shoulde be rather a token of honestie to prayse it, then any signe of nougntiness to disallowe it, and that is bycause it is in euerye man his fight, it seketh no corners, it hydeth it not: if there be neuer so litle fault in it, euerye man feeth it, it accuseth it selfe. For oneoure spente in shoting is more sene and further talked of, then. xx. nightes spent in dysing, euen as a litle white stome is sene amonges. iii. hundred blacke. Of those that blame shotinge and shoters, I wyll faye no more at this tyme but this, that beside that they stoppe and hinder shoting, which the kinges grace wolde haue forwarde, they be not moche vnlyke in this poynt to Wyll Somer the king his foole, which smiteth him that standeth alwayes before his face, be he neuer so worshipfull a man, and neuer greatly lokes for him whiche lurkes behinde an other man his backe, that herte him in dede.

But to him that compared gamning with shoting somewhat wyll I answere, and bycause he went afore me in a comparisoun : and comparisouns sayth learned men, make playne matters : I wyl surely folowe him in the same. Honest thynges (sayeth Plato) be knownen from vnhonest thinges, by this difference, vnhonestie hath euer present pleasure in it, hauing neyther good pretence going before, nor yet any profit folowing after ; which saying descrybeth generallye, bothe the nature of shooting and gamning whiche is good, and which is euyl, verie well.

Gamninge hath ioyned with it, a vayne prefente pleasure, but there foloweth, losse of name, losse of goodes, and winning of an hundred gowtie, dropsy diseases, as euery man can tell. Shoting is a peynfull pastime, wherof foloweth health of body quiknes of witte, habilitie to defende oure countreye, as our enemies can beare recorde.

Loth I am to compare these thinges togyther, and yet I do it not bicause there is any comparisoun at al betwixte them, but therby a man shal se how good the one is, howe euil the other. For I thinke ther is scarce so muche contrariousnes, betwixte hotte and colde, vertue and vice, as is betwixte these. ii. thinges : For what so euer is in the one, the clean contrarye is in the other, as shall playnlye appere, if we consider, bothe their beginnynges, theyr encreasynge, theyr fructes, and theyr endes, whiche I wyl foone rydde ouer.

C The fyrste brynger in to the worlde of shootynge, was Apollo, whiche for his wisdome, and great commodities, brought amonges men by him, was esteemed worthie, to be counted as a God in heauen. Difyng surely is a bastarde borne, because it is said to haue. ii. fathers, and yet bothe noughe : The one was an vngracious God, called *Theuth*, which for his nougntines came neuer in other goddes companyes, and therfore Homer doth despise onse to name him,

Pla in symp.

Plato in Phedro.

in all his workes. The other father was a Lydian borne, whiche people for suche gamnes, and other vnthriftines, as boowlyng and hauntyng of tauernes, haue bene euer had in most vile reputation, in all storyes and writers.

Herodot. n
Clio.

The Fosterer vp of shoting is Labour, ye companion of vertue, the maynteyner of honestie, the encreaser of health and welthinesse, whiche admytteth nothinge in a maner in to his compayne, that standeth not, with vertue and honestie, and therefore sayeth the oulde poete Epicharmus very pretelye in Xenophon, that God selleth vertue, and all other good things to men for labour. The Nource of dise and cardes, is werisom Ydlenesse, enemy of vertue, ye drowner of youthe, that tarieth in it, and as Chauser doth faye verie well in the Parsons tale, the greene path waye to hel, hauinge this thing appropriat vnto it, that where as other vices haue some cloke of honestie, onely ydlenes can neyther do wel, nor yet thinke wel. Agayne, shooting hath two Tutours to looke vpon it, out of whose companie, shooting neuer stirreth, the one called Daye light, ye other Open place, whyche. ii. keepe shooting from euyl compayne, and suffers it not to haue to much swinge, but euermore keepes it vnder awe, that it darre do nothyng in the open face of the worlde, but that which is good and honest. Lykewyse, dysinge and cardynge, haue. ii. Tutours, the one named Solitariofenes, whyche lurketh in holes and corners, the other called Night an vngratiouse couer of nougntyneffe, whyche two thynges be very Inkepers and receyuers of all nougntyneffe and nougtye thinges, and thereto they be in a maner, ordeyned by Nature. For on the nighte tyme and in corners, Spirites and theues, rattenes and mife, toodes and oules, nyghtecrowes and poulcattes, foxes and foumerdes, with all other vermine, and noysome beastes, vse moooste styrringe, when in the daye lyght, and in open places whiche be ordeyned of God for honeste thynges, they darre not ones come, whiche thinge Euripides noted verye well, saynege.

Xen de dict.
et fact. Soc.

If thinges the night, good thinges the daye doth haunt and vse.

Iph. in Tau.

Companions of shoting, be prouidens, good heed giuing, true meatinge, honest comparisoun, whyche thinges agree with vertue very well. Cardinge and dysinge, haue a forte of good felowes also, goynge commonly in theyr companye, as blynde Fortune, stumbling chaunce, spittle lucke, false dealyng, crafty conueaunce, braynlesse brawlynge, false forswerynge, whiche good feloes wyll sone take a man by the sleue, and cause him take his Inne, some wyth beggerye, some wyth goute and dropfie, some with thefte and robbery, and seldome they wyl leauue a man before he comme eyther to hangyng or els somme other extreme misery. To make an ende, howe shoting by al mennes lawes hath bene alowed, cardyng and dysing by al mennes iudgements condemned, I nede not shewe the matter is so playne.

Therfore, whan the Lydians shall inuent better thinges than Apollo, when slothe and ydlenes shall encrease vertue more than labour, whan the nyghte and lurking corners, giueth lesse occasion to vnthriftnesse, than lyght daye and opennes, than shal shotynge and fuche gamninge, be in summe comparisoun lyke. Yet euen as I do not shewe all the goodnes, whiche is in shotynge, whan I proue it standeth by the same things that vertue it selfe standeth by, as brought in by God, or Godlyelyke men, fostered by labour, committed to the fauegarde of lyght and opennes, accompanied with prouision and diligens, loued and allowed by euery goodmannes sentencie. Euen lykewyse do I not open halfe the nougntines whiche is in cardyng and dysing, whan I shewe howe they are borne of a desperate mother, norished in ydlenes, encresed by licence of nyght and corners, accompanied wyth Fortune, chaunce, deceyte, and craftines: condemned and banished, by all lawes and iudgements.

For if I woulde enter, to descrybe the monstruouseenes of it, I shoulde rather wander in it, it is so brode,

than haue any readye passage to the ende of the matter: whose horriblenes is so large, that it passed the eloquence of oure Englyshe Homer, to compasse it: yet because I euer thought hys sayinges to haue as muche authoritie, as eyther Sophocles or Euripides in Greke, therfore gladly do I remembre these verses of hys.

*Hazardry is very mother of lesinges,
And of deceytle, and cursed sweringes,
Blasphemie of Christ, manslaughter, and waste also,
Of catel of tyme, of other thynges mo.*

¶ *Mother of lesinges*) trulye it maye well be called so, if a man confydre howe manye wayes, and how many thinges, he loseth thereby, for firste he loseth his goodes, he loseth his tyme, he loseth quycknes of wyt, and all good lust to other thinges, he loseth honest companye, he loseth his good name and estimation, and at lafte, yf he leauie it not, loseth God, and heauen and all: and in stede of these thinges winneth at length, eyther hangyng or hell.

¶ *And of deceytle*) I trowe if I shoulde not lye, there is not halfe so muche crafte vsed in no one thinge in the worlde, as in this cursed thyng. What false dise vse they? as dise stopped with quicksiluer and heares, dise of a vaantage, flattes, gourdes to chop and chaunge whan they lyste, to lette the trew dise fall vnder the table, and so take vp the false, and if they be true dise, what shyfte wil they make to set ye one of them with flyding, with cogging, with foysting, with coytinge as they call it. Howe wyll they vse these shiftes, whan they get a playne man that can no skyll of them? Howe will they go about, yf they perceyue an honest man haue money, which list not playe, to prouoke him to playe? They wyl seke his company, they wil let hym paye nought, yea and as I hearde a man ones faye that he dyd, they wil send for hym to some house, and spend perchaunce, a crown on him, and at last wyll one begin to faye: what my masters, what shall we do? shall euerye man playe his xii. d. whyles an apple roste in the fyre, and than we wyll

drinke and departe : Naye wyl an other faye, as false as he, you can not leaue whan you begyn, and therfore I wyll not playe : but yet yf you wyll gage, that euery man as he hath lost his. xii. d. shall sit downe, I am content, for surely I woulde winne no mannes money here, but euen as much as wolde paye for mye supper. Than speketh the thyrde, to the honest man that thought not to playe, what wylle you playe your. xii. pence if he excuse hym, tush man wyll the other faye, sticke not in honest company for. xii. d. I wyll beare your halfe, and here is my money.

Nowe al this is to make him to beginne, for they knowe if he be ones in, and be a loofer, yat he wyl not sticke at his. xii. d. but hopeth euer to gette it agayne, whiles perhaps, he loofe all. Than euery one of them setteth his shiftes abroche, some with false dise, some with fettyng of dyse, some with hauinge outelandishe syluer coynes guylded, to put away at a tyme for good gold. Than if ther come a thing in controuersie, muste you be iudged by the table, and than farewell the honest man hys parte, for he is borne downe on euerye syde.

Nowe fir, besyde all these thinges they haue certayne termes, as a man woulde faye, appropriate to theyr playing : wherby they wyl drawe a mannes money, but paye none, whiche they cal barres, that surely he that knoweth them not, maye soone be debarred of all that euer he hath, afore he lerne them. Yf a playne man lose, as he shall do euer, or els it is a wonder, than the game is so deuilysh, that he can neuer leaue : For vayn hope (which hope sayth Euripiides, destroyeth many a man and Citie) In suppli. dryueth hym on so farre, that he can neuer retourne backe, vntyl he be so lyght, that he nede feare no theues by the waye. Nowe if a simple man happen onse in his lyfe, to win of suche players, than will they eyther entreate him to kepe them company whyles he hath lost all agayne, or els they will vse the mooste dyuellyshe fashion of all, For one of the players that

standeth nexte him, shall haue a payre of false dise,
and cast them out vpon the bourde, the honest man
shall take them and cast them, as he did the other, the
thirde shall espye them to be false dise, and shall crye
oute, harde, with all the othes vnder God, that he hath
falselye wonne theyr moneye, and than there is
nothyng but houlde thy throte from my dagger, than
euery man layeth hande on the simple man, and
taketh all theyr moneye from him, and his owne also,
thinking himselfe wel, that he scapeth with his lyfe.

*Cursed swerving, blasphemie of Christe.) These halfe
verses Chaucer in an other place, more at large doth
well set out, and verye liuely expresse, sayinge.*

*Ey by goddes precious hert and his nayles
And by the blood of Christe, that is in Hales,
Seuen is my chaunce, and thine is sinke and treye,
Ey goddes armes, if thou falsly playe,
This dagger shall thorough thine herte go
This frute commeth of the beched boones twoo
Forsweringe, Ire, falsnes and Homicide. &c.*

Thoughe these verses be very ernestlie wrytten, yet
they do not halfe so grifely fette out the horyblenes of
blasphemy, which suche gammers vse, as it is in dede,
and as I haue hearde my selfe. For no man can wryte
a thing so earnestlye, as whan it is spoken wyth iesture,
as learned men you knowe do saye. Howe will you
thinke that suche furiosenes wyth woode countenaunes,
and brenning eyes, with staringe and bragging,
with heart redie to leape out of the belly for swelling,
can be exprefsed ye tenth part, to the vttermost.
Two men I herd my selfe, whose sayinges be far more
grifely, than Chaucers verses. One, whan he had lost
his moneye, fware me God, from top to toe with, one
breath, that he had lost al his money for lacke of
sweringe: The other, losyng his money, and heaping
othes upon othes, one in a nothers necke, moost
horrible and not spekeable, was rebuked of an honest
man whiche stode, by for so doyng, he by and by
starynge him in the face, and clappyng his fiste with all

his moneye he had, vpon the boorde, fware me by the fleshe of God, that yf sweryng woulde helpe him but one ace, he woulde not leue one pece of god vnsworne, neyther wythin nor without. The remembraunce of this blasphemey Philologe, doth make me quake at the heart, and therefore I wyll speake no more of it.

And so to conclude wyth suche gamnyng, I thynke there is no vngracioufenes in all thys worlde, that carieth so far from god, as thys faulte doth. And yf there were anye so desperate a perfone, that woulde begynne his hell here in earth, I trowe he shoulde not fynde hell more lyke hell it selfe, then the lyfe of thoſe menis which daylyhaunt and vſeſuche vngracious games.

Phil. You handle this gere in dede: And I suppose if ye had ben a prentice at ſuche games, you coulde not haue ſayd more of them then you haue done, and by lyke you haue had ſomwhat to do with them.

Tor. In dede, you may honeſtlye gather that I hate them greatly, in that I ſpeake agaynſt them: not that I haue vſed them greatlye, in that I ſpeake of them. For thynges be knownen dyuerſe wayes, as Socrates (you knowe) doeth proue in Alcibiades. And if euery man ſhulde be that, that he ſpeaketh or wryteth vpon, then ſhulde Homer haue bene the beſt capitayne, mooſt cowarde, hardye, haſty, wyſe and woode, ſage and ſimple: And Terence an oulde man and a yong, an honeſt man and a bawde: with ſuche lyke. Surelye euerye man ought to praye to God dayly, to kepe them from ſuche unthriftnesse, and ſpeciallye all the youth of Englande: for what youth doth begynne, a man wyll folowe commonlye, euen to his dyinge daye: whiche thinge Adraſtus in Euripides pretelye doth exprefſe, ſayinge.

What thing a man in tender age hath moſt in vre

That ſame to death alwayes to kepe he ſhal be ſure

Therfore in age who greatly longes good frute to mowre

In youth he muſt him ſelfe applye good ſeede to ſowe.

Euripides
in suppli.

For the foundation of youth well ſette (as Plato doth

faye) the whole b^dye of the commune wealth shal floryshe therafter. If the yonge tree growe crooked, when it is oulde, a man shal rather breake it than streyght it. And I thinke there is no one thinge yat crokes youth more then suche vnlefull games. Nor let no man say, if they be honestly vsed they do no harme. For how can that pastyme whiche neither exerciseth the bodye with any honest labour, nor yet the minde with any honest thinking, haue any honestie ioyned with it. Nor let no man assyure hym selfe that he can vse it honestlye: for if he stande therein, he may fortune haue a faule, the thing is more slipperye then he knoweth of. A man maye (I graunt) syt on a brante hyll syde, but if he gyue neuer so lytle forwarde, he can not stoppe though he woulde neuer so fayne, but he must nedes runne heedling, he knoweth not how farre. What honest pretences, vayne pleasure layeth dayly (as it were entisements or baytes, to pull men forwarde withall) Homer doeth well shewe, by the Sirenes, and Circes. And amonges all in that shyp there was but one Vlyffes, and yet he hadde done to as the other dyd, yf a goddesse had not taught hym: And so lykewyse I thinke, they be easye to numbre, whiche passe by playing honestlye, excepte the grace of God sau^e and kepe them. Therfore they that wyll not go to farre in playing, let them folowe this counsell of the Poete.

Stoppe the begynnninges.

Philos. Well, or you go any further, I pray you tell me this one thing: Doo ye speake agaynst meane mennes playinge onlye, or agaynst greate mennes playinge to, or put you anye difference betwixte them?

Torophilus. If I shulde excuse my selfe herein, and faye that I spake of the one, and not of the other, I feare leaſte I shoulde as fondlye excuse my selfe, as a certayne preacher dyd, whome I hearde vpon a tyme speake agaynst manye abuses, (as he sayde) and at laſt he spake agaynst candelles, and then he fearynge,

leauſe ſome men woulde haue bene angrye and offendeth with him, naye fayeth he, you muſt take me as I meane : I ſpeake not agaynſt greate candelles, but agaynſt lytle candels, for they be not all one (quoth he) I promyfeyou: And ſo euerye man laugheſ him to ſcorne.

In dede as for greate men, and greate mennes mat-
ters, I lyſt not greatlye to meddle. Yet this I woulde
wyſſhe that all great men in Englande had red ouer di-
ligenſtlye the Pardoners tale in Chaucer, and there they
ſhoulde perceyue and ſe, howe moche ſuche games
ſtand with theyr worſhyppe, howe great foever they be.
What great men do, be it good or yll, meane men com-
munelye loue to followe, as many learned men in many
places do ſaye, and daylye expeſience doth playnelye
ſhewe, in coſtlye apparrell and other lyke matters.

Therefore, ſeing that Lordes be lanternes to leade
the lyfe of meane men, by their example, eyther to
goodneſſe or badneſſe, to whether foever they liſte : and
ſeing also they haue libertie to lyſte what they will, I
pray God they haue will to liſt that which is good, and
as for their playing, I wyll make an ende with this ſaying
of Chaucer.

*Lordes might finde them other maner of pleye
Honest ynough to drue the daye awaie.*

But to be ſhorte, the beſt medicine for all forteſ of
men both high and lowe, yonge and oulde, to put
awaye ſuche vnlawfull games is by the contrarye, lyke-
wyſe as all phyſicians do alowe in phyſike. So let
youthe in ſteade of ſuche vnlawfull games, whiche ſtan-
de by ydleneffe, by ſolitarineſſe, and corners, by night
and darkeneſſe, by fortune and chaunce, by crafte and
ſubtiltie, vſe ſuche paſtimes as stand by labour : vpon
the daye light, in open fyght of men, hauynge ſuche an
ende as is come to by conning, rather then by crafte :
and ſo ſhulde vertue encrease, and vice decaye. For
contrarye paſtimes, muſt nedes worke contrarye mindes
in men, as all other contrarye things doo.

And thus we ſe Philologe, that ſhooting is not onely

the moost holesome exercise for the bodye, the moost honest pastime for the mynde, and that for all sortes of men: But also it is a moost redy medicine, to purge the hole realme of suche pestilent gamning, wherwith many tymes: it is sore troubled and ill at ease.

Phi. The more honestie you haue proued by shoting *Toxophile*, and the more you haue perswaded me to loue it, so moche trulye the forer haue you made me with this last sentence of yours, wherby you plainly proue that a man maye not greatly vse it. For if shoting be a medicine (as you saye that it is) it maye not be vsed very oft, lest a man shuld hurt him selfe with all, as medicines moche occupied doo. For Aristotle him selfe fayeth, that medicines be no meate to lyue withall: and thus shoting by the same reasoun, maye not be moche occupied.

Tor. You playe your oulde wontes Philologe, in dayling with other mens wittes, not so moche to proue youre owne matter, as to proue what other men can say. But where you thinke that I take awaye noche vse of shoting, in lykening it to a medicine: because men vse not medicines euery daye, for so shoulde their bodyes be hurt: I rather proue daylye vse of shoting therby. For although Aristotle fayeth that some medicines be no meate to lyue withall, whiche is true: Yet Hippocrates fayth that our Hippo, de
med, purg. daylye meates be medicines, to withstande euyll withall, whiche is as true. For he maketh two kyndes of medicines, one our meate that we vse dailye, whiche purgeth softlye and slowlye, and in this similitude maye shoting be called a medicine, wherewith dayly a man maye purge and take away al vnlefull defyres to other vnlefull pastymes, as I proued before. The other is a quicke purging medicine, and seldomer to be occupied, excepte the matter be greater, and I coulde describe the nature of a quicke medicine, which shoulde within a whyle purge and plucke oute all the vnthrifte games in the Realme, through which the commune wealth oftentimes is fycke. For not

onely good quicke wittes to learnyng be thereby brought out of frame, and quite marred: But also maniy wittes, either to attempt matters of high courage in warre tyme, or els to atcheue matters of weyght and wisdome in peace tyme, be made therby very quasie and faynt. For loke throughoute all histories written in Greke, Latyne, or other language, and you shal neuer finde that realme prosper in the whiche suche ydle pastymes are vsed. As concerning the medicyne, although some wolde be miscontent, if they hearde me meddle anye thynge with it: Yet betwixte you and me here alone, I maye the boldlyer faye my fantasie, and the rather bycause I wyll onelye wysh for it, whiche standeth with honestie, not determinye of it which belongeth to authoritie. The medicine is this, that wolde to God and the kynge, all these vnthrifte yidle pastymes, whiche be very bugges, that the Psalme meaneth on, walking on the nyght and in corners, were made felonye, and some of that punyfishment ordeyned for them, which is appoynted for the forgers and falsifyers of the kynges coyne. Which punishment is not by me now inuented, but longe ago, by the Demost. contra Leptinem. mooste noble oratour Demosthenes: which meruayleth greatly that deathe is appoynted for falsifyers and forgers of the coyne, and not as greate punyfishmente ordeyned for them, whiche by theyr meanes forges and falsifyes the commune wealth. And I suppose that there is no one thyng that chaungeth sooner the golden and syluer wyttes of men into copperye and braffye wayes then dising and suche vnlefull pastymes.

And this quicke medicine I beleue wolde so throwlye pourge them, that the daylye medicines, as shoting and other pastymes ioyned with honest labour shoulde easelyer withstande them.

Phil. The excellent commodityes of shotynge in peace tyme, Toxophile, you haue very wel and suffi- ciently declared. Wherby you haue so persuaded me,

that God wyllyng hereafter I wyll both loue it the better, and also vse it the ofter. For as moche as I can gatner of all this communication of ours, the tunge, the nose, the handes and the feete be no fyter membres, or instrumentes for the body of a man, then is shotinge for the hole bodey of the realme. God hath made the partes of men which be best and moost necceſſarye, to serue, not for one purpose onely, but for manye: as the tunge for speaking and tasting, the nose for ſmelling, and also for auoyding of all excrementeſ, which faule oute of the heed, the handes for receyuyng of good thinges, and for putting of all harmefull thinges, from the bodye. So shotinge is an exercyſe of healthe, a paſtyme of honest pleasure, and ſuche one also that ſtoppeth or auoydeth all noyſome games gathered and encreaſed by ill rule, as nougaty humours be, whiche hurte and corrupte ſore that parte of the realme, wherin they do remayne.

But now if you can ſhewe but halfe ſo moche proſyte in warre of ſhotynge, as you haue proued pleaſure in peace, then wyll I ſurelye iudge that there be fewe thinges that haue ſo maniſtode commodities, and vſes ioyned vnto them as it hath.

To. The vpperhande in warre, nexte the
goodneſſe of God (of whome al victorie
commeth, as scripture ſayth) ſtandeth
chefely in thre thinges: in the wyſedomē of the Prince,
in the fleyghtes and pollicies of the capitaynes, and in
the strength and chereful forwardneſſe of the ſouldyres.
A Prince in his herte muſt be full of mercy and peace,
a vertue moost pleauant to Christ, moost agreeable to
mans nature, moost proſytable for ryche and poore.

Mach 1. 3.

G

For than the riche man enjoyeth with great pleaſure
that which he hath: the poore may obtayne with his
labour, that which he lacketh. And although there
is nothing worse then war, wheroft it taketh his
name, through the which great men be in daunger,
meane men without ſuccoure, ryche men in feare,
bycauſe they haue ſomwhat: poore men in care,

bycause they haue nothing: And so euery man in thought and miserie: Yet it is a ciuill medicine, where-with a prince maye from the bodye of his commune wealth, put of that daunger whiche maye faule: or elles recouer agayne, whatsoeuer it hath lost. And therfore as Isocrates doth faye, a prince must be a warriour in two thinges, in con- Ad Nico. ninge and knowledge of all fleyghtes and feates of warre, and in hauing al necessarye habilimentes belongyng to the fame. Whiche matter to entreate at large, were ouerlonge at this tyme to declare, and ouermoche for my learning to perfourme.

After the wisdome of the prince, are valiaunt capitaynes moost necessary in warre, whose office and dutye is to knowe all fleightes and pollicies for all kyndes of warre, which they maye learne. ii. wayes, either in daylye folowing and haunting the warres or els bicause wisdome bought with strypes, is many tymes ouercostlye: they maye bestowe sometyme in Vegetius, which entreateth suche matters in Latin metelye well, or rather in Polyenus, and Leo the Emperour, which setteth out al pollicies and duties of capitaynes in the Greke tungē very excellentlye. But chefelye I wolde wiffhe (and if I were of authortie) I wolde counsel al the yong gentlemen of this realme, neuer to lay out of theyr handes. ii. authours Xenophon in Greke, and Cæsar in Latyn, where in they shulde folowe noble Scipio Africanus, De. Sen. as Tullie doeth faye: In whiche. ii. authours besydes eloquence a thinge mooste necessary of all other, for a captayne, they shulde learne the hole course of warre, whiche those. ii. noble menne dyd not more wyselye wryte for other men to learne, than they dyd manfully exercise in the fyelde, for other men to followe.

The strengthe of war lyeth in the souldier, whose chyefe prayse and vertue, is obedience towarde his captayne, sayth Plato. And Xenophon Obedience. being a gentyle authour, mooste christianlye Plat. leg. 12. doeth faye, euen by these woordes, that Xen. Agef.

that souldyer which firste serueth god, and than obeyeth hys captayne, may boldelie with all courage, hope to ouerthrowe his enemy. Agayne, without obedience, neither valiant man, stout horse, nor goodly harnes doth any good at al. which obedience of ye souldier toward his captane, brought the whole empyre of ye worlde, into the Romanes handes. and whan it was brought, kepte it lenger, than euer it was kept in any common welth before or after.

And this to be true, Scipio Africanus, the moste noble captayne that euer was amonge the Romaynes, shewed very playnly, what tyme as he went into Afryke, to destroye Cartage. For he restinge hys hoofte by the waye in Sicilie, a daye or twoo, and at a tyme standing with a great man of Sicilie, and looking on his souldiers how they exercised themselues in kepyng of araye, and other feates, the gentleman of Sicilie asked Scipio, wherin lay hys chyfe hope to ouercome Cartage: He answered, in yonder feloes of myne whom you se play: And why fayth the other, bycause sayeth Scipio, that if I commaunded them to runne in to the toppe of this high castel, and cast them felues dounen backward vpon these rockes, I am sure they woulde do it.

Sallust also doth write, yat there were mo Romanes put to death of theyr captaynes for fetting on theyr enemyes before they had licence, than were for running away out of the fyelde, before they had foughten. These two examples do proue, that amonges the Romaynes, the obedience of the souldyer was wonderfull great, and the feueritie of the Captaynes, to se the same kepte wonderfull strayte. For they wel perceyued that an hoste full of obe dyence, falleth as feldome into the handes of theyr enemies as that bodye fawleth into Jeoperdye, the whiche is ruled by reasoun. Reason and Rulers beyng lyke in offyce, (for the one ruleth the bodye of man, the other ruleth the bodye of the common wealthe) ought to be lyke of condicions, and oughte to be obeyed in

Xen. Hippar.

Plutarchus.

Sal. in. Cat.

all maner of matters. Obedience is nourysshed by feare and loue, Feare is kept in by true iustice and equitie, Loue is gotten by wifdome, ioyned with liberalitie: For where a souldyer seeth ryghteoufenesse so rule, that a man can neyther do wronge nor yet take wronge, and that his capitayne for his wyfdom, can mayntayne hym, and for his liberalitie will maintayne him, he must nedes both loue him and feare him, of the whiche procedeth true and vnfayned obedience. After this inwardre vertue, the nexte good poynyt in a souldier, is to haue and to handle his weapon wel, whereof the one must be at the appoynment of the captayne, the other lyeth in the courage and exercise of the souldier: yet of al weapons the best is, as Euripides doth say, wherwith with leest daunger of our self we maye hurt our enemye moost. And that is (as I suppose) artillarie. Artillarie now a dayes is taken for. ii. thinges: Gunnes and Bowes, which how moch they do in war, both dayly experience doeth teache, and also Peter Nannius a learned man of Louayn, in a certayne dialoge³ doth very well set out, wherein this is most notable, that when he hath shewed excedyng commodities of both, and some discommodities of gunnes, as infinite cost and charge, combersome carriage: and yf they be greate, the vncertayne leuelyng, the peryll of them that stand by them, the esyer auoydyng by them that stande far of: and yf they be lytle, the leiffe both feare and ieoperdy is in them, besyde all contrary wether and wynde, whiche hyndereth them not a lytle: yet or all shotyng he cannot reherse one discommoditie.

Phi. That I meruayle greatly at, seing Nannius is so well learned, and so exercised in the authours of both the tunges: for I my selfe do remembre that shotyng in war is but smally praysed, and that of diuers captaynes in dyuers authors. For first in Euripides (whom you so highly praise) and very well, for Tullie thynketh euerye verse in him to be an authoritie, what I praye you, doth Lycus that ouercame Thebes, say as con-

cernyng shoting? whose words as farre as I remembre, be these, or not muche vnlyke.

*What prayse hath he at al, whiche neuer durst abide,
The dint of a speares poynt thruſt agauff his ſide
Nor neuer bouldrie buckeler bare yet in his lefte hande
Face to face his enemies bront ſtiffelie to wythſlände,
But alwaye truſleth to a bowe and to a fethered ſtiche
Harnes euer moſt fit for him which to flie is quicke,*

Eurip. in
Herc. furent.

Bowe and ſhaftē is Armoure melef for a cowarde

Which dare not ones abide the bronte of battel ſharpe and harde.

*But he a man of manhode moſt is by mine aſſent
Which with harte and corage boulde, fullie hath him bent,
His enemies looke in euery ſloure ſloutelie to a bide,
Face to face, and fote to fote, tide what may be tide.*

Agayne Teucer the best Archer amonges all the Grecians, in Sophocles is called of Menelaus, a boweman, and a shooter as in villaynie and reproche, to be a thing of no price in warre. Moreouer Pandarus the best shooter in the worlde, whome Apollo hym ſelfe taught to ſhoote, bothe he and his ſhotynge is quyte contemned in Homer, in ſo much that Homer (which vnder a made fable doth alwayes hyde hys judgement of thinges) doeth make Pandarus him ſelfe crye out of shooting, and caſt his bowe awaye, and take him to a ſpear, makynge a vowe that if euer he came home, he woulde breake his ſhaftes, and burne his bowe, lamentyng greatly, that he was ſo fonde to leauue at home his horſe and charyot wyth other weapons, for the truft yat he had in his bowe. Homer ſignifieng thereby, that men ſhoule leue ſhoting out of warre, and take them to other wepons more fitte and able for the fame, and I trowe Pandarus woordes be muche what after thys forte.

*Ill chaunce ill lucke me hyther broughte
Ill fortune me that daye befell,
Whan firſt my bowe fro the pynne I roughte
For Hectors ſake, the Grekes to quell.*

*But yf that God so for me shap
That home agayne I maye ones come,
Let me neuer myoye that hap,
Nor euer twyse looke on the sonne,
If bowe and shaftes I do not burne
Whyche nowe so euell doth serue my turne.*

But to let passe al Poetes, what can be sorer said agaynst any thing, than the iudgement of

Cyrus is agaynst shotynge, whiche doth Xen Cyri.
cause his Persians beyng the best shooters Inst 6.

to laye awaye theyr bowes and take them to fweardes and buckelers, speares and darteres, and other lyke hande weapons. The which thing Xenophon so wyse a philosopher, so experte a captayne in warre hym selfe, woulde neuer haue written, and specially in that booke wherein he purposed to shewe, as Tullie sayeth in dede, not the true historie, but the example

of a perfite wife prince and common welthe, Epist. r. ad Q Fra.

excepte that iudgement of chaungyng Artillerie, in to other wepons, he had alwayes thought best to be folowed, in all warre. Whose counsell the Parthians dyd folowe, whan they chased Antonie ouer the mountaines of Media, whiche being the best shoters of the worlde, lefte theyr bowes, and toke them to speares and morispikes.

And these fewe examples I trowe, of the best shooters, do well proue that the best shotinge is not the best thinge as you call it in warre.

Tor. As concernyng your first example, taken oute of Euripides, I maruayle you wyl bring it for ye disprayse of shotyng, seyng Euripides doth make those verses, not bicause he thinketh them true, but bicause he thinketh them fit for the person that spake them. For in dede his true iudgement of shoting, he doth expresse by and by after in the oration of the noble captaine Amphytrio agaynste Lycus, wherein a man maye doubt, whether he hath more eloquentlye confuted Lycus fayenge, or more worthelye fette oute the prayse of shootynge.

And as I am aduised, his woordes be muche hereafter
as I shall saye.

Against the wittie gifte of shotinge in a bowe Eurip. in.
Fonde and leud woordes thou leudlie doest out throwe, Herc. fur
Whiche, if thou wilte heare of me a woorde or twayne
Quicklie thou mayst learne howe fondlie thou doest blame,

Firste he that with his harneis him selfe doth wal about,
That scarre is lefte one hole through which he may pepe out,
Such bondmen to their harneis to fight are nothinge mete
But soneſt of al other are troden under fete.

Yf he be ſtronge, his felouves faynt, in whome he putteth his truſt,
So loded with his harneis muſt nedes lie in the dufſt,
Nor yet from death he cannot ſtarke, if ones his weapon breke,
Howe ſtoute, howe ſtrong, howe great, howe longe,

ſo euer be ſuche a freke.
But who ſo euer can handle a bowe ſturdie ſtiffe and ſtronge
Wherwith lyke haylemanie ſhaftes he ſhootes into the thickest thronge:
This profite he takes, that ſtanding a far his enemie he maye ſpill
Whan he and his full ſafe ſhall ſtande out of all daunger and ill.
And this in War is wiſedome moſte, which workeſ our enemies woo.
Whan we ſhal be far from all feare and ieoperdie of our foo.

Secondarily euēn as I do not greatlye regarde what Menelaus doth ſay in Sophocles to Teucer, bycause he ſpake it bothe in anger, and also to hym that he hated, euēn ſo doo I remembre very well in Homer, that when Hector and the Troians wolde haue ſet fyre on the greke ſhippes, Teucer with his bowe made them recule backe agayne, when Menelaus tooke hym to his feete, and ranne awaye. *Iliad. 8.*

Thirdlye as concerning Pandarus, Homer doth not diſprayſe the noble gyfte of ſhotynge, but therby euery man is taught, that whatſoever, and how good foever a weapon a man doth vſe in war, yf he be hym ſelfe a couetouſe wretche, a foole wythouſe counſell, a peacebreaker as Pandarus was, at laſt he ſhall throughe the punishment of God fall into his enemyes handes, as Pandarus dydde, whome Diomedes throughe the helpe of Minerua miſerablye flue. *Hom. Ili. 5.*

And bycause you make mencion of Homer, and

Troye matters, what can be more prayse for anye thynge, I praye you, than that is for shootring, that Troye coulde neuer be destroyed without the helpe of Hercules shaftes, whiche thinge doeth signifie, that although al the worlde were gathered in an army togyther, yet without shotinge they can neuer come to theyr purpose, as Vlyffes in Sophocles very plainlye doth faye vnto Pyrrhus, as concernyng Hercules shaftes to be caried vnto Troye.

Nor you without them, nor without you they do ought. Soph. phil.

Fourthlye where as Cyrus dyd chaunge
parte of his bowemen, wherof he had plen- Xen. Cyri.
tie, into other menne of warre, wherof he lacked, I Instit. 6.
will not greatlye dispute whether Cyrus did well in
that poynt in those dayes or no, bycause it is not
playne in Xenophon howe strong shooters the Persians
were, what bowes they had, what shaftes and heades
they occupuyed, what kynde of warre theyr enemies vfed.

But trulye as for the Parthians, it is playne, in Plutarche, that in chaungyng theyr bowes Plu. in. M.
in to speares, they brought theyr selfe Anton.
into vtter destruction. For when they had chased
the Romaynes many a myle, through reason of theyr
bowes, at the last the Romaynes ashamed of their
fleing, and remembryng theyr owlde noblenesse and
courage, ymagined thys waye, that they woulde kneele
downe on theyr knees, and so couer all theyr body
wyth theyr shyldes and targattes, that the Parthians
shaftes might flyde ouer them, and do them no harme,
which thing when the Parthians perceyued, thinking
that ye Romaynes wer forweryed with laboure,
watche, and hungre: they layed downe their bowes, and
toke speres in their handes, and so ranne vpon them:
but the Romaynes perceyuinge them without their
bowes, rose vp manfully, and flewe them euery mother
son, saue a fewe that fauied them felues with runnyng
awaye. And herein our archers of Englande far passe
the Parthians, which for suche a purpose, when they

shall come to hande strokes, hath euer redy, eyther at his backe hangyng, or els in his next felowes hande a leaden maule, or suche lyke weapon, to beate downe his enemyes withall.

Phi. Well *Toxophile*, seing that those examples whiche I had thought to haue ben cleane agaynst shotinge, you haue thus turned to the hygh prayse of shotinge: and all this prayse that you haue now sayd on it, is rather come in by me than sought for of you: let me heare I praye you nowe, those examples whiche you haue marked of shotyng your selfe: whereby you are, and thinke to persuade other, yat shoting is so good in warre.

Tox. Examples surely I haue marked very many: from the begynning of tyme had in memorie of wrytynge, throughout all commune wealthes, and Empires of the worlde: wherof the mooste part I wyll passe ouer, left I shoulde be tediouse: yet some I wyll touche, bycause they be notable, bothe for me to tell and you to heare.

And bycause the storye of the Iewes is for the tyme moost auncient, for the truthe mooste credible, it shalbe moost fitte to begynne with them. And although I knowe that God is the onely gyuer of victorie, and not the weapons, for all strength and victorie (sayth Iudas Machabeus) cometh from heauen: Yet surely strong weapons be the instrumentes
Mach. 1. 3.

wherwith god doth ouercome yat parte,
Hwhich he wil haue ouerthrown. For God

is well pleased wyth wyfe and wittie feates of warre: As in metinge of enemies, for truse takyng, to haue priuilye in a bushment harnest men layd
Mach. 2. 14.for feare of treason, as Iudas Machabeus dyd wyth Nicanor Demetrius capitayne: And to haue engines of warre to beate downe cities with all: and to haue scout watche amonges our enemyes to knowe their counsayles, as the noble captaine

Mach. 1. 12.Ionathas brother to Iudas Machabeus did in the countrie of Amathie against the mighty hoste of Demetrius. And besyde al this, god is pleased to haue

goodly tombes for them which do noble feates in warre, and to haue their ymages made, and also their cote Armours to be set aboue theyr tombes, to their perpetual laude and memorie: as the valiaunt capitayne Symon, dyd cause to be made for his brethren Iudas Machabeus and Ionathas, when they were slayne of the Gentiles. And thus of what authoritie feates of warre, and strong weapons be, shortly and playnelye we maye learne: But amonges the Iewes as I began to tell, I am sure there was nothing so occupied, or dydde so moche good as bowes dyd: infomoche that when the Iewes had any great vpperhande ouer the Gentiles, the fyrste thinge alwayes that the captayne dyd, was to exhort the people to gyue all the thankes to God for the victorye, and not to theyr bowes, wherwith they had slayne their enemies: as it is playne that the noble Iosue dyd after so many kynges thrust downe by hym. Jofue. 23.

God, when he promyseth helpe to the Jewes, he vseth no kynde of speakyng so moche as this, that he wyll bende his bowe, and die his shaftes in the Gentiles blood: whereby it is manifest, that eyther God wyll make the Iewes shoothe stronge shotes to ouerthrowe their enemies: or at leeste that shotinge is a wonderful mightie thinge in warre, whervnto ye hygh power of God is lykened. Dauid in the Psalmes calleth bowes the vessells of death, a bytter thinge, and in an other place a myghty power, and other wayes mo, which I wyll let passe, bycause euerye man readeth them daylye: But yet one place of scripture I must nedes remembre, which is more notable for ye prayse of shoting, then any yat euer I red in any other storie, and that is, when Saul was slayne of ye Philistians being mightie bowmen, and Ionathas his sonne with him, that was so good a shoter, as ye scripture sayth, that he neuer shot shafte in vayne, and yat the kyngdome after Saules deathe came vnto Dauid: the first statute and lawe that euer Dauid Regum 1. 31. Psal 7. 63. 75.

made after he was king, was this, that al
ye children of Israel shulde learne to shote,
according to a lawe made many a daye before yat tyme
for the setting out of shoting as it is written (sayeth
Scripture) *in libro Iustorum*, whiche booke we haue not
nowe: And thus we se plainelye what greate vse of
shoting, and what prouision euen from the begynnyng
of the worlde for shotyng, was amonge the Iewes.

Regum. 2. 1.

The Ethiopians which inhabite the furthest part
South in the worlde, were wonderfull bowmen: in
somoche that when Cambyses king of Herodotus in Thalia.
Perfie being in Egipt, sent certayne am-
bassadours into Ethiope to the kynge there, with many
great gyftes: the king of Ethiope perceyuinge them
to be espyes, toke them vp sharpeley, and blamed
Cambyses greatly for such vniust enterprisef: but
after that he had princely entayned them, he sent
for a bowe, and bente it and drewe it, and then vnbent
it agayne, and sayde vnto the ambassadours, you shall
commende me to Cambyses, and gyue him this bowe
fro me, and byd him when any Perſian can shote in
this bowe, let him set vpon the Ethiopians: In the
meane whyle let hym gyue thankes vnto God, whiche
doth not put in the Ethiopians mynde to conquer
any other mans lande. This bowe, when it came
amonge the Persians, neuer one man in fuche an in-
finite hōſt (as Herodotus doth faye) could ſtyrre the
ſtryng, faue onely Smerdis the brother of Cambyſes,
whiche ſtyrred it two fingers, and no further: for the
which act Cambyſes had fuche enuy at him, that he
afterward flewe him: as doth appeare in the ſtorye.

Sesoſtris the mooft mightie king that euer was in
Egipt, ouercame a great parte of the worlde, and that
by archers: he subdued the Arabians, the Iues, the
Affyrians: he went farther into Scythia then any man
els: he ouercame Thracia, euen to the borders of
Germanie. And in token how he ouercame al men
he ſet vp in many places great ymages to his owne
lykeneffe, hauyng in the one hande a bowe, in the

other a sharpe heeded shafte: that men
myght knowe, what weapon is hooсте
vſed, in conquerynge ſo manye people.

Herod in.
Euterpe.
Diod Sic. 2.

Cyrus, counted as a god amongethe Gentyles, for
his noblenesse and felicitie in warre: yet at
the laſt when he ſet vpon the Maſtagetanes
(which people neuer went without their bowe nor their
quiuer, nether in warre nor peace) he and all his were
ſlayne, and that by ſhotyng, as appeareth in the ſtorye.

Polycrates the prince of Samos (a very little yle)
was lorde ouer all the Greke fees, and with-
ſtode the power of the Persians, onely by
the helpe of a thouſande archers.

The people of Scythia, of all other men loued, and
vſed mooft ſhotyng, the hole rycheſſe and househoule
ſtuffe of a man in Scythia, was a yocke of oxen, a
plough, his nagge and his dogge, his bowe and his
quiuer: which quiuer was couered with the ſkynne of
a man, whiche he toke or flewe fyrfte in battayle.
The Scythians to be inuincible by reaſon of their
ſhotyng, the greate voyages of ſo manye noble con-
querours ſpent in that countrie in vayne, doeth well
proue: But ſpecially that of Darius the myghtie kyng
of Persie, which when he had taryed there a great
space, and done no good, but had forweryed his
hoſte with trauayle and hunger: At laſt the men
of Scythia ſent an ambaffadour with. iiiii.
gylfes: a byrde, a frogge, a mouse, and. Herod. in.
Melpomen.
v. ſhaftes. Darius meruaylyng at the ſtraungenesſe
of the gylfes, asked the meſſenger what they ſignified:
the meſſenger anſwered, that he had no further com-
maundement, but onely to delyuer his gylfes, and
retourne agayne with all ſpede: but I am ſure (fayeth
he) you Persians for your great wyſdom, can ſoone
boult out what they meane. When the meſſenger was
gone, euery man began to ſay his verdite. Darius
Iudgment was this, that ye Scythians gaue ouer into
the Persians handes, their lyues, their hole power,
both by lande and ſee, ſignifyinge by the mouse the

earthe, by the frogge the water, in which they both liue, by ye birde their lyues which lyue in the ayer, by the shaft their hole power and Empire, that was maynteyned alwayes by shotinge. Gobryas a noble and wyse captayne amonges the Persians, was of a cleane contrary minde, saying, nay not so, but the Sythians meane thus by their gyttes, that except we get vs wynges, and flye into the ayer lyke birdes, or run into ye holes of the earthe lyke myse, or els lye lurkyng in fennes and marisses lyke frogges, we shall neuer returne home agayne, before we be vtterly vndone with their shaftes: which sentence fanke so fore into their hertes, yat Darius with all sped possible, brake vp his campe, and gat hym selfe homewarde. Yet howe moche the Persians them selues set by shotinge, wherby they encreased their empire so moche, doth appeare by. iii. manifest reasons: firste that they brought vppe theyr youth in the schole of shooting, vnto. xx. yere of age, as dyuerse noble Greke authours do faye.

Herod. in clio.

Xenoph. in cyrop.

Strab. ii.

Agayne, bycause the noble kyng Darius thought hym selfe to be praysed by nothyng so moch, as to be counted a good shoter, as doth appeare by his sepulchre, wherin he caused to be written this sentence.

*Darius the King lieth buried here
That in shooting and riding had neuer pere.*

Strab. 15.

Thirdlye the coyne of the Persians, both golde and siluer had the Armes of Persie vpon it, as is customably vsed in other realmes, and that was bow and arowes: by the which feate they declared, how moch they set by them.

Plutarch in Agefila

The Grecians also, but specially the noble Athenieses, had all their strength lyinge in Artillarie: and for yat purpose the citie of Athens had a thousand. men which were onely archers, in dayly wages, to watche and kepe the citie from al ieoperdie and sodein daunger: which archers also shuld cary to prison and warde any misdoer at ye commaunde-

Suidas.

ment of the hygh officers, as playnlye doth appeare in Plato. And surely the bowmen of Athens did wonderful feates in many battels, but specially when Demosthenes the valiaunt captayne flue and toke prisoners all the Lacedemonians besyde ye citie of Pylos, where Nestor somtyme was lord: the shaftes went so thicke that day (sayth Thucydides) that no man could se theyr enemies. A Lacedemonian taken prisoner, was asked of one at Athens, whether they were stoute fellowes that were flayne or no, of the Lacedemonians: he answered nothing els but this: make moche of those shaftes of youres, for they knowe neyther stoute nor vnstoute: meanyng thereby, that no man (though he were neuer so stout) came in their walke, that escaped without death.

Herodotus descrybing the mighty hoost of Xerxes especially doth marke out, what bowes and shaftes they vsed, signifying yat therin lay their chefe strength. And at the same tyme Atossa, mother of Xerxes, wyfe to Darius, and daughter of Cyrus, doeth enquire (as Aeschylus sheweth in a Tragedie) of a certayne messenger that came from Xerxes hoste, what stronge and fearfull bowes the Grecians vsed: wherby it is playne, that Artillarie was the thing, wherin both Europe and Afia at those dayes trusted moost vpon.

The best parte of Alexanders hoste were archers as playnelye doth appeare in Arianus, and other yat wrote his life: and those so stronge archers, that they onely, fundrye tymes ouercame their enemies, afore any other neded to fyght: as was fene in the battayl which Nearchus one of Alexander's capitaynes had besyde the ryuer of Thomeron. And therfore as concerning all these kyngdomes and commune wealthes, I maye conclude with this sentence of Plinie, whose wordes be, as I suppose thus: If any man woulde remembre the Ethiopians, Egyptians, Arabians, the men of Inde,

Plato in pro-
tagora

Thucydid. 4.

Herod. in
Polym.

Esch. in Pers.

Arianus. 8.

Plin. lib. 16.
Cap. 36.

of Scythia, so many people in ye east of the Sarmatianes, and all the kyngdomes of the Parthians, he shall well perceyue halfe the parte of the worlde, to lyue in subiection, ouercome by the myght and power of shotinge.

In the commune wealth of Rome, which exceded all other in vertue, noblenesse, and dominion little mention is made of shoting, not bycause it was little vsed amonges them, but rather bycause it was bothe so necessarie and commune, that it was thought a thing not necessarie or requyred of anye man to be spoken vpon, as if a man shoulde describe a greate feaste, he woulde not ones name bread, although it be moooste common and necessary for all: but surely yf a feaste beynge neuer so great, lacked bread, or had fewsty and nougaty bread, all the other daynties shulde be vnsauery, and little regarded, and than woulde men talke of the commodity of bread, whan they lacke it, that would not ones name it afore, whan they had it: And euen so dyd the Romaynes as concernyng shootyng. Seldome is shootinge named, and yea it dyd the moste good in warre, as didde appere, verye playnlye in that battell, whiche Scipio Aphricanus had with the Numantines in Spayne, whome he coulde neuer ouercome, before he sette bowemen amonges his horse men, by whose myght they were clean vanquished.

Agayne, Tiberius fyghtynge with Armenius and Inguiomerus princis of Germanie, had one wing of archers on horseback, an other of archers on foot, by whose might the Germanes were slayne downe ryghte, and so scattered and beate oute of the feelde, that the chase lasted. x. myles, the Germanes clame vp in to trees for feare, but the Romanes dyd fetche them downe with theyr shaftes as they had ben birdes, in whyche battell the Romaynes lost fewe or none, as doth appeare in the historie

Cor. Tac. 2

But as I began to saye, the Romaynes dyd not so muche prayse the goodnessse of shootinge, whan they had it, as they dyd lament the lacke of it, whan they

wanted it, as Leo the v. the noble Emperour doth playnly testifie in fundrie places in those bokes whiche he wrote in Greke, of the fleyghtes and pollicies of warre.²

Phil. Surelie of that booke I haue not heard before, and howe came you to the syghte of it.

Tor. The booke is rare trulie, but this laste yeare when master Cheke translated the sayd booke out of greke in to Latin, to ye kinges maiestie, he of his gentlenesse, wolde haue me very ofte in hys chamber, and for the familiaritie that I had wyth hym, more than manye other, woulde suffer me to reade of it, whan I woulde, the whiche thinge to do, surelye I was very desirous and glad, because of the excellent handelynge of all thynges, that euer he taketh in hande. And verily *Philologe*, as ofte as I remembre the departynge of that man from the vniversitie, (whiche thinge I do not seldome) so ofte do I well perceyue our moste helpe and futheraunce to learnynge, to haue gon awaye with him. For by ye great commoditie yat we toke in hearyng hym reade priuatly in his chambre, all Homer, Sophocles, and Euripides, Herodotus, Thucydides, Xenophon, Isocrates and Plato, we feele the great discommoditie in not hearynge of hym, Aristotle and Demosthenes, whiche ii. authours with all diligence last of all he thought to haue redde vnto us. And when I consider howe manye men he succoured with his helpe, and hys ayde to abyde here for learninge, and howe all men were prouoked and styrred vp, by his councell and daylye example, howe they shulde come to learning, surely I perceyue that sentence of Plato to be true, which sayeth that there is nothyng better in any common wealthe, than that there shoulde be alwayes one or other, excellent paffyng man, whose lyfe and vertue, shoulde plucke forwarde the will, diligence, laboure and hope of all other, that folowyng his footesteppes, they myght comme to the same ende, wherenvnto labour, lerning and vertue, had conueied him before. The great hinderance of learning, in lackinge thys man greatly I shulde lament, if this dif-

commoditie of oures, were not ioyned with the commoditie and health, of ye hole realme, for which purpose, our noble king full of wysedome hath called vp this excellent man full of learnyng, to teache noble prince Edward, an office ful of hope, conforte and solace to al true hertes of England: For whome al England dayly doth praye, yat he passing his Tutour in learnyng and knowledge folowynge his father in wisedome and felicitie, accordyng to yat example which is set afore his eyes, may so set out and mayntayne goddes worde to the abolishment of al papistry, the confusion of al heresie, that thereby he feared of his ennemis, loued of al his subiectes, maye bring to his own glory, immortal fame and memorie, to this realme, welthe, honour, and felicitie, to true and vnayned religion perpetuall peace, concorde, and vnitie.

Cor. Tac. 2.

But to retourne to shooptyng agayne, what Leo fayeth of shooptyng amonges the Romaynes, hys woordes, be so muche for the prayse of shooptyng, and the booke also so rare to be gotten, that I learned the places by harte, whyche be as I suppose, euen thus. Fyrste in his fixte booke, as concerning what harneys is best: Lette all the youth of Rome be compelled to vse shooptyng, eyther more or lesse, and alwayes to bear theyr bowe and theyr quauer aboue with them, untyll they be. xl. yeares oulde.

For fithens shooptyng was necleected and decayed among the Romaynes, many a battayle and fyelde hath been loste. Agayne in the ii. booke and. 50. chapter, (I call that by bookes and chapiters, whyche the greke booke deuideth by chapters and paragraphs) Let your souldyers haue theyr weapons wel appoynted and trimmed, but aboue all other thynges regarde moste shootinge, and therfore lette men when there is no warre, vse shooptyng at home: For the leauynge of, onely of shooptyng, hath broughte in ruyne and decaye, the hole Empire of Rome. Afterwarde he commaundeth agayne, hys capitayne by these wordes: Arme your hoste as I

Leo. ii. 50.

haue appoynted you, but specially with bowe and arrowes plentie. For shooptyng
 is a thinge of muche myghte and power in warre,
 and chyefely agaynst the Sarracenes and Turkes, whiche
 people hath all their hope of victorie in theyr bowe
 and shaftes: Befydes all this, in an other place, he
 wryteth thus to his Captayne: Artillerie is easie to be
 prepared, and in time of great nede, a thinge moste
 profitable, therfore we straylye commaunde you to
 make proclamation to al men vnder our dominion.
 which be eyther in war or peace, to all
 cities, borowes and townes, and fynally to
 all maner of men, that euerye feare persone haue bowe
 and shaftes of his owne, and euerye house besyde this,
 to haue a standing bearyng bowe, and. xl. shaftes
 for all nedes, and that they exercise them selues in
 holtes, hilles, and dales, playnes and wodes, for all
 maner of chaunces in warre.

Leo. 18. 21.

Leo. 20. 79.

Howe muche shooting was vsed among the olde Romanes and what meanes noble captaynes and Emperours made, to haue it encrease amonge them, and what hurte came by the decaye of it, these wordes, of Leo the emperour, which in a maner I haue rehersed woerde for woerde, playnly doth declare. And yet shotynge, although they set neuer so muche by it, was neuer so good than, as it is nowe in Englannde, whiche thing to be true, is very probable, in that Leo doth faye, that he woulde haue his souldiers take of theyr arrowe heads, and one shote at an other, for theyr exercise, whiche playe yf Englyshe archers vsed, I thinke they shoulde fynde smal play and
 leffe pleasure in it at all.

Leo. 7. 18.

The great vpperhande maynteyned alwayes in warre by artillery, doeth appeare verye playnlye by this reasoun also, that whan the spanyardes, franchmen, and germanes, grekes, macedonians, and egyptians, eche contryn
 vsing one singuler weapon, for whyche they were greateleye feared in warre, as the Spanyarde *Lancea*, the Franche-man *Gesa*, the German *Framea*, the Grecian *Machera*,

the Macedonian *Sarissa*, yet coulde they not escape, but be subiectes to the Empire of Rome, whan the Pertians hauyng all theyr hope in artillerie, gaue no place to them, but ouercame the Romanes, ofter than the Romaynes them, and kepte battel with them, many an hundred yeare, and flue the ryche Craffus and hys son wyth many a stoute Romayne
 more, with their bowes. They draue
 Marcus Antonius ouer the hylles of Media

M. Crass.
 Plutarch.
 M. Anto.
 Iuliano.

in Armenia, to his great shame and reproch. They flue Iulianus Apostata, and Antonius Caracalla, they helde in perpetual pryson, ye most noble emperour Valerian in despite of all the Romaynes and many other princes, whiche wrote for his delyuerance, as Bel solis called kynge of kynges, Valerius kynge of Cadusia, Arthabesdes kyng of Armenia, and many other princes more, whom ye Parthians by reason of theyr artillerie, regarded neuer one whitte, and thus with the Romaynes, I maye conclude, that the borders of theyr empyre were not at the funne rysinge and funne settynge, as Tullye sayeth: but so farre they went, as artillarie woulde gyue them leaue. For I thinke all the grounde that they had, eyther northewarde, farther than the borders of Scythia, or Eastewarde, farther than the borders of Parthia, a man myght haue boughte with a small deale of money, of whiche thyng surely shotyng was the cause.

From the same contrie of Scythia the Gothians Hunnes, and Vandaliens came wyth the same wepons of artillarie, as Paulus Diaconus doth faye, and so berafte Rome of her empyre wthy fyre, spoyle, and waste, so yat in suche a learned citie was lefte scarce one man behynde, that had learnynge or leyfoure to leue in writinge to them whiche shoulde come after howe so noble an Empyre, in so shorte a whyle, by a rable of banyshed bondemen, wthyoute all order and pollicie, saue onelye theyr naturalle and daylye exercise in artillarye, was broughte to suche thralldome and ruine.

Paul Diac.

After them the Turkes hauing an other name, but yet

the same people, borne in Scythia, brought
 vp onely in artillarie, by the same weapon
 haue subdued and beraft from the Christen men all
 Afia and Aphrike (to speake vpon,) and the moost
 noble countries of Europe, to the greate diminishing of
 Christe his religion, to the great reproche of cowardyse
 of al christianitie, a manifest token of gods high wrath
 and displeasure ouer the synne of the worlde, but
 speciallye amonges Christen men, which be on slepe
 made drunke with the frutes of the flesh, as infidelitte,
 disobedience to Goddes worde, and herefie, grudge,
 illwyll, stryfe, open battayle, and priuie enuye,
 coueytousnesse, oppression, vnmercifulnesse, with in-
 numerable sortes of vnspeakeable daylye bawdrye:
 which thinges surely, yf God holde not his holy hand
 ouer vs, and plucke vs from them, wyl bryng vs to a
 more Turkishnesse and more beastlye blynde barbarous-
 nesse: as callyng ill thinges good, and good thynge ill,
 contemnyng of knowledge and learnynge, settynge at
 noughe, and hauyng for a fable, God and his high
 prouidence, wyll bring vs (I say) to a more vngracious
 Turkishnesse (if more Turkishnesse can be then this)
 than if the Turkes had sworne, to bring al Turkye
 agaynst vs. For these frutes surelye must neades
 spryne of such seede, and such effect nedes folowe
 of suche a cause: if reason, truthe, and God, be not
 altered, but as they are wont to be. For surely no
 Turkysshe power can ouerthrowe vs, if Turkysshe lyfe
 do not cast vs downe before.

If god were wyth vs, it buted not the turke to be
 agaynst vs, but our vnfaythful sinfull lyuyng, which is
 the Turkes moder, and hath brought hym vp hitherto,
 muste nedes turne god from vs, because syn and he
 hath no felowshyp togither. If we banished ill liuyng
 out of christendome, I am sure the Turke shulde not
 onelye, not ouercome vs, but scarce haue an hole to
 runne in to, in his own countrye.

But Christendome nowe I may tell you Philologe is
 muche lyke a man that hath an ytche on him, andlyeth

dronke also in his bed, and though a thefe come to the dore, and heaueth at it, to come in, and fleye hym, yet he lyeth in his bed, hauinge more pleasure to lye in a flumber and scratche him selfe wher it ytcheth euen to the harde bone, than he hath redynes to ryse up lustelye, and dryue him awaye that woulde robbe hym and fleye hym. But I truste Christe wyl so lyghten and lyfte vp Christen mennes eyes, that they shall not slepe to death, nor that the turke Christes open enemy, shall euer booste that he hath quyte ouerthrownen vs. But as I began to tell you, shootyng is the chefe thinge, wherewith God suffereth the turke to punysh our noughtie liuinge wyth all : The youthe there is brought vp in Casp. de rebus Turc. shootyng, his priuie garde for his own person, is bowmen, the might of theyr shootyng is wel knownen of the Spanyardes, whiche at the towne called Newecastell in Illirica, were quyte slayne vp, of the turkes arrowes : whan the Spanyardes had no vse of theyr gunnes, by reason of the rayne. And nowe last of all, the emperor his maiestie him selfe, at the Citie of Argier in Aphricke had his hoofte sore handeled wyth the Turkes arrowes, when his gonnes were quite dispatched and stode him in no seruice, bycause of the raine that fell, where as in suche a chaunce of raine, yf he had had bowmen, surelye there shooke myghte peraduenture haue bene a litle hindred, but quite dispatched and marde, it coulde neuer haue bene.

But as for the Turkes I am werie to talke of them partyley because I hate them, and partyley bycause I am now affectioned euen as it were a man that had bene longe wanderyng in straunge contries and would fayne be at home to se howe well his owne frendes prosper and leade theyr lyfe, and surelye me thincke I am verie merye at my harte to remember how I shal finde at home in Englande amonges Englysh men, partyley by hystories, of them that haue gone afore vs, agayne by experience of them whych we knowe, and lyue with vs as greate noble feates of warre doone by Artillarye, as euer was done at any tyme in any other common

welthe. And here I must nedes remember a certaine Frenchman called Textor, that writeth a boke which he nameth *Officina*,⁴ wherin he weueth vp many brokenended matters and settes out much rifraffe, pelfery, trumpery, baggage and beggerie ware clamparde vp of one that would feme to be fitter for a shop in dede than to write any boke. And amonges all other yll packed vp matters, he thrustes vp in a hepe togyther all the good shoters that euer hathe bene in the worlde as he saythe hymselfe, and yet I trow Philologe that of all the examples whiche I now by chaunce haue reherfed out of the best Authors both in greke and latin, Textor hath but. ii. of them, which. ii. surely yf they were to reken agayne, I wold not ones name them, partly bycause they were nougat persons, and shoting somoche the worse, bycause they loued it, as Domitian and Commodus the emperours. partelye bycause Textor hath them in his boke, on whom I loked on bychaunce in the bookebynders shope, thynkyng of no fuche matter. And one thing I wyl say to you *Philologe*, that if I were disposed to do it, and you hadde leyfure to heare it, I coulde soone do as Textor doth, and reken vp fuche a rable of shoters that be named here and there in poetes, as wolde holde vs talkyng whyles to morowe : but my purpose was not to make mention of those which were feyned of Poetes for theyr pleasure, but of fuche as were proued in histories for a truthe : but why I bringe in Textor was this : At lafte when he hath reckened all shoters that he can, he sayeth thus, Petrus Crinitus⁵ wryteth, that the Scottes whiche dwell be- yonde Englande be verye excellent shoters, and the best bowmen in warre. This sentence whether Crinitus wrote it more leudly of ignoraunce, or Textor confirmeth it more piuyshlye of enuye, may be called in question and doubte : but this surelye do I knowe very well that Textor hath both red in Gaguinus the Frenche hystorie,⁶ and also hath hearde his father or graundfather taulke (except perchaunce he was borne

Textor.

P. Crin. 3 10.

and bred in a Cloyster) after that sort of the shotynge of Englysshe men, that Textor neded not to haue gone so piuiflye beyonde Englande for shoting, but myght very foone, euen in the first towne of Kent, haue founde suche plentie of shotinge, as is not in al the realme of Scotland agayne. The Scottes surely be good men of warre in theyr owne feate as can be : but as for shotinge, they neyther can vse it for any profyte, nor yet wil chalenge it for any prayse, although master Textor of his gentlenesse wold gyue it them. Textor nedeed not to haue fylled vppe his booke with suche lyes, if he hadde read the storye of Scotlande, whiche Ioannes Maior doeth wryte: wherein he myghte haue learned, that when Iames Stewart fyrist kyng of that name, at the Parliament holden at Saynt Iohnnes towne or Perthie, commaunded vnder payne of a greate forfyte, that euerye Scotte shoulde learne to shote : yet neyther the loue of theyr countrie, the feare of their enemies, the auoydying of punishment, nor the receyuinge of anye profyte that myght come by it, coulde make them to be good Archers : whiche be vnapte and vnfytte therunto by Gods prouidence and nature.

Ioan Ma. 6

Therfore the Scottes them selues proue Textor a lyer, bothe with authoritie and also daily experiance, and by a certayne Prouerbe that they haue amonges them in theyr communication, wherby they gyue the whole prayse of shotynge honestlye to Englysshe men, saying thus : that euery Englysshe Archer beareth vnder hys gyrdle. xxiii. Scottes.

But to lette Textor and the Scottes go : yet one thynge woulde I wyfhe for the Scottes, and that is this, that seinge one God, one faythe, one compasse of the fee, one lande and countrie, one tungue in speakyng, one maner and trade in lyuyng, lyke courage and stomeke in war, lyke quicknesse of witte to learning, hath made Englannde and Scotlande bothe one, they wolde suffre them no longer to be two : but cleane gyue ouer the Pope, which seketh none other thinge (as many a noble and wyfe Scottish man doth

knowe) but to fede vp diffention and parties betwixt them and vs, procuryng that thynge to be two, which God, nature, and reason, wold haue one.

Howe profytalbe suche an attonement were for Scotlande, both Iohannes Maior,⁷ and Ector Boetius⁸ whiche wrote the Scottes

John Maior
for 6 hist
Scot.

Chronicles do tell, and also all the gentlemen of Scotlande with the poore communaltie, do wel knowe: So that there is nothing that stoppeth this matter, saue onelye a fewe freers, and suche lyke, whiche with the dregges of our Englysh Papistrie lurkyng now amonges them, study nothing els but to brewe battell and stryfe betwixte both the people: Wherby onely they hope to maynetayne theyr Papisticall kyngdome, to the destruction of the noble blood of Scotlande. that then they maye with authoritie do that, whiche neither noble man nor poore man in Scotlande yet doeth knowe. And as for Scottishe men and Englishe men be not enemyes by nature, but by custome: not by our good wyll, but by theyr owne follye: whiche shoulde take more honour in being coupled to Englannde, then we shulde take profite in being ioyned to Scotlande.

Wales being headye, and rebelling many yeares agaynst vs, laye wylde, vntylled, vnhabited, without lawe, iustice, ciuitie and ordre: and then was amonges them more stealing than true dealing, more suretie for them that studyed to be noughe, then quyetnesse for them that laboured to be good: when nowe thanked be God, and noble Englannde, there is no countrie better inhabited, more ciuile, more diligent in honest craftes, to get bothe true and plentifull lyuynge withall. And this felicitie (my mynde gyueth me) within these few dayes shal chaunce also to Scotlande, by the godly wysedome of oure mooste noble Prince kynge Henrye the. viii. by whome God hath wrought more wonderfull thynges then euer by any prince before: as banishing the byshop of Rome and herisie, bringyng to light god his worde and veritie, establishing suche iustice and

equitie, through euery parte of this his realme, as neuer was fene afore.

To suche a Prince of suche a wyfdom, God hath referued this mooste noble attonement: wherby neither we shalbe any more troubled, nor the Scottes with their best countries any more destroyed, nor ye see, whiche God ordeyneth profytable for both, shall from eyther be any more stopped: to the great quietnesse, wealth, and felicitie of all the people dwellynge in this Ile, to the high renoume and prayse of our moost noble kyng, to the feare of all maner of nacions that owe ill wyll to either countrie, to the hygh pleasure of God, which as he is one, and hateth al diuision, so is he best of all pleased, to se thinges which be wyde and amyssye, brought to peace and attonement. But Textor (I beshrowe him) hath almooste broughte vs from our communication of shoting. Now sir by my iudgement, the Artillarie of England farre excedeth all other realmes: but yet one thing I doubt and longe haue surely in that point doubted, when, or by whom, shotyping was first brought in to Englande, and for the same purpose as I was ones in compayne wyth syr Thomas Eliot knight, which surelie for his lerning in all kynde of knowlege bringeth much worshyp to all the nobilitie of Englande, I was so bould to aske hym, yf he at any tyme, had marked any thing, as concernynge the bryngynge in of shootynge in to Englande: he aunswered me gentlye agayne, that he had a worcke in hand which he nameth, *De rebus memorabilibus Angliae*, which I trust we shal se in print shortlye,⁷ and for the accomplyshmente of that boke, he had read and perused ouer many olde monumentes of Englande, and in seking for that purpose, he marked this of shootynge in an excedyng olde cronicle, the which had no name, that what tyme as the Saxons came first into this realme in kyng Vortigers dayes, when they had bene here a whyle and at last began to faull out with the Brittons, they troubled and subdewed the Brittons wyth nothyng so much, as w^th theyr

bowe and shaftes, whiche wepon beynge straunge and not sene here before, was wonderfull terrible vnto them, and this beginninge I can thynke verie well to be true. But now as concerning many examples for the prayse of English archers in warre, surely I wil not be long in a matter yat no man doubteth in, and those few yat I wil name, shal either be proued by ye histories of our enemies, or els done by men that nowe liue.

Kynge Edward the thirde at the battel of Cressie ageinst Philip ye Frenche king as Gaguinus the french Historiographer plainlye doeth tell, flewe that daye all the nobilitie of Fraunce onlye wyth hys archers.

Such lyke battel also fought ye noble black prince Edwarde beside Poeters, where Iohn ye french king with hys sonne and in a maner al ye peres of Fraunce were taken beside. xxx. thousand. which that daye were slayne, and verie few Englyshe men, by reason of theyr bowes.

Kynge Henrie the fifte a prince pereles and mooste vyctoriouse conqueroure of all that euer dyed yet in this parte of the world, at the battel of Agin court with. vii. thousand. fyghtynge men, and yet many of them sycke, beynge suche Archers as the Cronycle fayeth that mooste parte of them drewe a yarde, flewe all the Cheualrie of Fiaunce to the nomber of .XL. thousand. and moo, and lost not paste. xxvi. Englyssh men.

The bloudye Ciuil warre of England betwixt the house of Yorke and Lancaster, where shaftes flewe of both sydes to the destruction of mannye a yoman of Englannde, whom foreine battell coulde neuer haue subdewed bothe I wyll passe ouer for the pyttyfulnesse of it, and yet may we hyghelye prayse GOD in the remembraunce of it, seyng he of hys prouydence hath so knytte to gether thoſe. ii. noble houses, with 10 noble and pleasunte a flowre.

The excellent prince Thomas Hawarde nowe Duke of Northfolk, for whose good prosperite with al his noble familie al English hertes dayly doth pray with bowmen

of England flew kyng Iamie with many a noble Scot
euen brant agenſt Flodon hil, in which battel ye stout
archers of Cheshire and Lanchaffshire for one day be
ſtowed to ye death for their prince and country sake,
hath gotten immoſtall name and prayſe for euer.

The feare onely of Englyſh Archers haſthe done
more wonderfull thinges than euer I redde in anye
hiſtorye greke or latin, and mooſt wonderfull of all now
of late beſide Carlile betwixt Eſke and Leuen at Sandy
ſikes, where the hoole nobilitate of Scotalande for fere of
the Archers of Englond (next the ſtoke of God) as
both Englyſh men and Scotyſhe men that were preſent
hath toulde me were drowened and taken priſoners.

Nor that noble ac̄te alſo, whyche althouge it be
almoſt loſt by tyme, commeth not behynd in worthi
neſſe, whiche my ſynguler good frende and Maſter Sir
William Walgraue and Sir George Somerſet dyd with
with a fewe Archers to ye number as it is ſayd of. xvi.
at the Turne pike beſyde Hammes where they turned
with ſo fewe Archers, ſo many Frenchemen to flight,
and turned ſo many oute of theyr Iackes, whych turne
turned all fraunce to shame and reproche and thoſe. ii.
noble knightes to perpetuall prayſe and fame.

And thus you ſe Philologe, in al countries Afia,
Aphrike and Europe, in Inde, Aethiop, Aegypt and
Iurie, Parthia, Persia, Greece, and Italie, Schythia,
Turky, and Englond, from the begynninge of the
world euen to thys daye, that ſhotynge hath had the
cheife ſtoke in warre.

¶hi. These examples ſurelye apte for the
prayſe of ſhotynge, nor feyned by poetes, ¶
but proued by trewe histories, diſtinct by tyme and
order, hath delyted me excedyng muſe, but yet me
thynde that all thys prayſe beſongeth to ſtronge ſhooty
nge and drawynge of myghtye bowes not to prickyng
and nere ſhotinge, for which cauſe you and many other
bothe loue and vſe ſhootyng.

Tor. Euer more Philologe you wyl haue ſome
ouerwhart reaſon to drawe forthe more communica

tion withall, but neuerthelesse you shall perceave if you wyl, that vse of prickynge, and desyre of nere shootringe at home, are the onelye causes of stronge shootring in warre, and why? for you se, that the strongest men, do not drawe alwayes the strongest shooote, whiche thyng prouethe that drawinge stronge, liethe not so muche in the strength of man, as in the vse of shotyng, And experience teacheth the same in other thynges, for you shal se a weake smithe, whiche wyl wyth a lipe and turnyng of his arme, take vp a barre of yron, yat another man thrise as stronge, can not stirre. And a stronge man not vsed to shooote, hath his armes breste and shoulders, and other partes where-with he shuld drawe stronglye, one hindering and stoppinge an other, euen as a dozen stronge horses not vsed to the carte,lettes and troubles one another. And so the more stronge man not vsed to shooote, shooetes moost vnhanfumlye, but yet if a strong man with vse of shooting coulde applye all the partes of hys bodye togyther to theyr moost strengthe, than shold he both drawe stronger than other, and also shooote better than other. But nowe a stronge man not vsed to shooote, at a girde, can heue vp and plucke in funder many a good bowe, as wild horses at a brunte doth race and pluck in peces many a stronge carte. And thus stronge men, without vse, can do nothyng in shoting to any purpose, neither in warre nor peace, but if they happen to shooote, yet they haue done within a shooote or two when a weake man that is vsed to shooote, shal serue for all tymes and purposes, and shall shooote. x. shaftes, agaynst the others. iii. and drawe them vp to the poynte, euerye tyme, and shooote them to the mooste aduaantage, drawyng and withdrawing his shafte when he list, markynge at one man, yet let driuyng at an other man : whyche thynges in a set battayle, although a man, shal not alwayes vse, yet in bickerynges, and at ouerthwarte meatinges, when fewe archers be togyther, they do mooste good of all.

Agayne he that is not vsed to shooote, shall euermore

with vntowardnesse of houldynge his bowe, and nockynge his shafte, not looking to his stryng betyme, put his bowe alwayes in ieoperdy of breakynge, and than he were better to be at home, moreouer he shal shoote very fewe shaftes, and those full vnhandsumlye, some not halfe drawen, some to hygh and some to lowe, nor he can not drieue a shoote at a tyme, nor stoppe a shoote at a neede, but oute muste it, and verye oste to euel profe.

Phi. And that is best I trow in war, to let it go, and not to stoppe it.

Tox. No not so, but somtyme to houlde a shafte at the heade, whyche if they be but few archers, doth more good with the feare of it, than it shoulde do if it were shot, with the stroke of it.

Phi. That is a wonder to me, yat the feare of a displeasure, shoulde do more harme than the displeasure it selfe.

Tox. Yes, ye knowe that a man whiche fereth to be banyshed, out of hys cuntrye, can neyther be mery, eate, drynke nor sleape for feare, yet when he is banished in dede, he slepeth and eateth, as well as any other. And many menne doubtyng and fearyng whether they shoulde dye or no, euen for verye feare of deathe, preuenteth them selfe with a more bytter deathe then the other death shoulde haue bene in deade. And thus feare is euer worse than the thynge feared, as is partelye proued, by the communication of Cyrus and Tigranes, the kynges funne of Armenie, in Xenophon.

Ciri, ped. 3.

Phi. I graunte Toxophile, that **vse of** shotyng maketh a man drawe strong, to shoote at most aduaantage, to kepe his gere, whiche is no small thinge in war, but yet me thinke, that the customable shoting at home, speciallye at buttes and prickes, make nothyng at all for stronge shooting which doth moste good in war. Therfore I suppose yf men shulde **vse** to goo into the fyeldes, and learne to shote myghty stronge shootes, and neuer care for any marke at al, they shulde do muche better.

Tor. The trouthe is, that fashion muche vsed, woulde do muche good, but this is to be feared, least that waye coulde not prouoke men to vse muche shotyng, bycause ther shulde be lytle pleasure in it. And that in shooting is beste, yat prouoketh a man to vse shotinge moste: For muche vse maketh men shoote, bothe strong and well, whiche two thinges in shootinge, euery man doeth defyre. And the chyfe mayntayner of vse, in any thyng, is comparyson, and honeste contention. For whan a manne stryuethe to be better than an other, he wyll gladly vse that thing, though it be neuer so paynful wherein he woulde excell, whiche thynge Aristotle verye pretelye doth note, fayenge.

Where is comparison, there is victorie: Aristo rheto. ad Theod. where is victorie, there is pleasure: And where is pleasure, no man careth what labour or Payne he taketh, bycause of the prayse, and pleasure, thathe shall haue, in doyng better than other men.

Agayne, you knowe, Hesiodus wryteth Hesio in ope et die. to hys brother Perses, yat al craftes men, by contending one honestly with an other, do encrease theyr cunnyng with theyr substance. And therfore in London, and other great Cities, men of one crafte, moste commonly, dwelle togyther, bycause in honest stryuyng togyther, who shall do best, euery one maye waxe bothe cunninger and rycher, so lykewyse in shootyng, to make matches to assemble archers togyther, to contende who shall shoote best, and winne the game, encreaseth ye vse of shotyng wonderfully amonges men.

P̄hi. Of Vſe you speake very much Toxophile but I am sure in al other matters, Vſe can do nothing, wythoute two other thinges be ioyned wyth it, one is a natural Aptnesse to a thinge, the other is a true waye or knowledge, howe to do the thing, to which. ii. yf Vſe be ioyned, as thirde felowe, of them thre, procedeth perfectnesse and excellencie: If a manne lacke the first two, Aptnesse and Cunnyng, Vſe can

do lytle good, at all. For he yat woulde be an oratour and is nothinge naturallye fitte for it, that is to saye lacketh a good wytte and memorie, lacketh a good voyce, countenaunce and body, and other suche like, ye[t] yf he had all these thinges, and knewe not what, howe, where, when nor to whome he shulde speake, surelye the vse of spekyng, woulde brynge out none other frute but playne follye and bablyng, so yat Vse is the laste and the least necceſſarye, of all thre, yet no thing can be done excellently without them al thre. And therfore Toxophile I my ſelfe bicaufe I neuer knewe, whether I was apte for ſhooting or no, nor neuer knewe waye, howe I ſhulde leарne to ſhoote I haue not vſed to ſhoote: and ſo I thinke fife hundred more in Englande do besyde me. And surelye yf I knewe that I were apte, and yat you woulde teach me howe to ſhoote, I woulde become an archer, and the rather, bycause of the good communication, the whiche I haue had with you this daye, of ſhotyng.

Tur. Aptneſſe, Knowlege, and Vſe, euen as you ſaye, make all thinges perfecte. Aptneſſe is the fyrt and chyefest thinge, without whiche the other two do no good at all. Knowledge doeth encrease al maner of Aptneſſe, bothe leſſe and more. Vſe ſayth Cicero, is farre aboue all teachinge. And thus they all three muſte be had, to do any thinge very well, and yf anye one be awaye, what ſo euer is done, is done verye meanly. Aptneſſe is ye gyfte of nature, Knowlege, is gotten by ye helpe of other: Vſe lyeth in our owne diligence and labour. So that Aptneſſe and vſe be ours and within vs, through nature and labour: Knowledge not ours, but commynge by other: and therfore mooſt diligenty, of all men to be ſought for. Howe theſe three thinges ſtande with the artillery of Englande, a woorde or twoo I will ſaye.

All Engliske men generally, be apte for ſhotyng, and howe? Lyke as that grounde is plentifull and frutefull, whiche withoute any tyllynge, bryngeth ouſt

corne, as for example, yf a man shoulde go to the myll or market with corne, and happen to spyl some in the waye, yet it wolde take roote and growe, bycause ye foyle is so good: so England may be thought very frutefull and apt to bryng oute shooters, where children euen from the cradell, loue it: and yong men without any teachyng so diligentlye vse it. Agayne, lykewyse as a good grounde, well tilled, and well husbanded, bringeth out great plentie of byg eared corne, and good to the faule: so if the youthe of Englande being apte of it selfe to shote, were taught and learned how to shote, the Archers of England shuld not be only a great deale ranker, and mo then they be: but also a good deale bygger and stronger Archers then they be. This commoditie shoulde folowe also yf the youth of Englande were taught to shote, that euen as plowing of a good grounde for wheate, doth not onely make it mete for the feede, but also riueth and plucketh vp by the rootes, all thistles, brambles and weedes, whiche growe of theyr owne accord, to the destruction of bothe corne and grounde: Euen so shulde the teaching of youth to shote, not only make them shote well, but also plucke awaye by the rootes all other defyre to noughtye pastymes, as dysyng, cardyng, and boouling, which without any teaching are vfed euery where, to the great harme of all youth of this realme. And lykewise as burnyng of thistles and diligent weding them oute of the corne, doth not halfe so moche ryd them, as when ye ground is falloed and tilled for good grayne, as I haue hearde many a good husbandman say: euen so, neither hote punishment, nor yet diligent searching oute of suche vnthriftnesse by the officers, shal so throwly wede these vngracious games out of the realme, as occupying and bringyng vp youth in shotynge, and other honest pastyme. Thirdly, as a grounde which is apt for corne and also wel tilled for corne: yet if a man let it lye stil and do not occupye it. iii. or. iiii. yeare: but then wyll sow it,

if it be wheate (sayth Columella) it wil turne into rye: so if a man be neuer so apte to shote, nor neuer so wel taught in his youth to shote, yet if he giue it ouer, and not vse to shote, truly when he shalbe eyther compelled in war tyme for his country sake, or els prouoked at home for his pleasure sake, to faule to his bowe: he shal become of a fayre archer, a stark squyrter and dribber. Therefore in shotynge, as in all other thinges, there can neyther be many in number, nor excellent in dede: excepte these. iii. thynges, Aptnesse, Knowledge, and Vse goo togither.

Phil. Very well sayde *Toxophile*, and I promyse you, I agree to this iudgement of yours altogther and therefore I can not a lytle maruayle, why Englysshe men brynge no more helpe to shotynge, then nature it selfe gyueth them. For you se that euen children be put to theyr owne shiftes in shotyng, hauing nothyng taughte them: but that they maye chose, and chaunce to shoote ill, rather then well, vnaplye soner then fitlye, vntowardlye, more easely then welfauouredlye, whiche thynge causeth manye neuer begynne to shoote: and moo to leauie it of when they haue begone, and moost of all to shote both worse and weaker, then they might shote, if they were taught.

But peraduenture some men wyll saye, that wyth vse of shooptyng a man shall learne to shoote, true it is he shall learne, but what shal he learne? marye to shoote noughtly. For all Vse, in all thynges, yf it be not stayed with Cunnyng, wyll verie easely bryng a man to do yat thynge, what so euer he goeth aboute with muche illfaurednes and deformitie.

Which thinge how much harme it doth in learning both Crassus excellencie dothe proue in Tullie, and I my selfe haue experiens in my lytle shooptyng. And therfore *Toxophile*, you must nedes graunt me that ether Englishe men do il, in not ioynynge Knowlege of shooting to Vse, or els there is no knowlege or cunninge, which can be gathered of shooting.

De Orat. i.

To. Learnynge to shoote is lytle regarded in England, for this consideracion, bycause men be so apte by nature they haue a greate redy forwardnesse and wil to vse it, al though no man teache them, al though no man byd them, and so of theyr owne corage they runne hedlynge on it, and shoote they ill, shote they well, greate hede they take not. And in verie dede Aptnesse with Vse may do sumwhat without Knowlege, but not the tenthe parte, if so be they were ioyned with knowlege.

Whyche thre thynges be seperate as you se, not of theyr owne kynde, but through the negligence of men whyche coupleth them not to gyther. And where ye doubte whether there can be gadered any knowlege or arte in shootyng or no, surely I thynke that a man being wel exercised in it and sumwhat honestly learned with all, myght foone with diligent obseruynge and markynge the hole nature of shootyng, find out as it were an Arte of it, as Artes in other matters haue bene founde oute afore, seynge that shootyng standeth by those thinges, which maye both be thorowlye perceued, and perfityl knownen, and suche that neuer failes, but be euer certayne, belongynge to one moost perfect ende, as shootyng streight, and keping of a length bring a man to hit the marke, ye chefe end in shootyng: which two thynges a man may attaine vnto, by diligent vsynge, and well handlynge those instrumentes, which belong vnto them. Therfore I can not see, but there lieth hyd in the nature of Shootynge, an Arte, whiche by notynge, and obseruynge of him, that is exercised in it, yf he be any thyng learned at al, maye be taught, to the greate forderaunce of Artillarie through out al this Realme. And trewlye I meruell gretelye, that Englyssh men woulde neuer yet, seke for the Arte of shootynge, seinge they be so apte vnto it, so praysed of there frendes, so feared of there ennemyes for it. Vegetius woulde haue maysters appointed, whyche shoulde teache youthe to

Vegetius.

shoote faire. Leo the Emperour of Rome, Leo. 6. 5.
 sheweth the same custome, to haue bene
 alwayes amongst ye olde Romaynes: whych custome
 of teachyng youth to shoote (saythe he) after it was
 omitted, and little hede taken of, brought the hole
 Empire of Rome, to grete Ruine. *Schola Persica*,
 that is the Scole of the Persians, ap-
 poynted to brynge vp youthe, whiles Strabo. II.
 they were. xx. yeres olde in shooting, is as
 notably knowne in Histories as the Impire of ye
 Persians: whych schole, as doth apere in Cornelius
 Tacitus, as sone as they gaue ouer and fell Cor. Tac. 2.
 to other idle pastimes, brought bothe them
 and ye Parthians vnder ye subiection of the Romaines.
 Plato would haue common maisters and De leg. 7.
 stipendes, for to teache youthe to shoote,
 and for the same purpose he would haue a brode
 feylde nere euery Citie, made common for men to vse
 shotyng in, whyche fayeng the more reasonably it is
 spoken of Plato, the more vnreasonable is theyr dede
 whiche woulde ditche vp those feeldes priuatly for
 ther owne profyt, whyche lyeth open generallye for
 the common vse: men by fuche goodes be made
 rycher not honester sayeth Tullie. Yf men can be
 perswaded to haue shootynge taughte, this De Offi. 2.
 au^cthoritie whyche foloweth will perswade
 them, or els none, and that is as I haue ones fayde
 before, of Kynge Dauyd, whose fyrste ac^te and ordinaunce was after he was kynge that all Iudea should
 learne to shoote. Yf shotyng could speake, she would
 accuse England of vnykynesse and flouthfulnesse, of
 vnykynesse toward her bycause she beyng left to a
 lytle blynd vse, lackes her best maintener which is
 cunnyng: of flouthfulnesse towarde theyr owne selfe,
 bycause they are content wyth that whych aptnesse and
 vse doth graunt them in shootynge, and wyl seke for
 no knowlege as other noble common welthes haue
 done: and the iustlier shootynge myght make thys
 complaynt, faynge that of fence and weapons there is

made an Arte, a thyng in no wyse to be compared to shooptynge.

For of fence all moooste in euerye towne, there is not onely Masters to teache it, wyth his Prouostes Vshers Scholers and other names of arte and Schole, but there hath not fayld alfo, whyche hathe diligently and well fauouredly written it and is set out in Printe that euery man maye rede it.

What discommoditie doeth comme by the lacke of knowlege, in shooptynge, it were ouer longe to rehearce. For manye that haue bene apte, and loued shooptynge, bycause they knewe not whyche way to houlde to comme to shooptynge, haue cleane tourned them felues from shooptynge.

And I maye telle you Philologe, the lacke of teachynge to shoote in Englande, caufeth very manye men, to playe with the kynges Actes, as a man dyd ones eyther with the Mayre of London or Yorke I can not tel whether, whiche dyd commaund by proclamation, euerye man in the Citie, to hange a lanterne wyth a candell, afore his dore: whiche thynge the man dyd, but he dyd not lyght it: And so many bye bowes bicause of the a^cte, but yet they shote not: not of euyll wyll, but bycause they knowe not howe to shoote. But to conclude of this matter, in shoting as in all other thynges, Aptenesse
is the fyfte, and chyefe thynge, whiche if it Aptnesse.
be awaye, neyther Cunnyng or Vse, doeth anye good at all, as the Scottes and Fraunce men, wyth knowledg and Vse of shooptynge, shall become good Archers, whan a cunnyng shypwright shall make a stronge shyppe, of a Salowe tree: or whan a husbandman shall becom ryche, wyth sowyng wheat on Newmarket heath. Cunnyng muste be had, Cunnyng.
bothe to set out, and amende Nature, and also to ouersee, and correcte vse: which vse yf it be not led, and gouerned wyth cunnyng, shall sooner go amisse, than strayght.

Vse maketh perfynesse, in doinge that thynge,

whervnto nature maketh a man apte, and knowlege maketh a man cunninge before. So yat it is not so doubtful, which of them three hath moost stroke in shoting as it is playne and evident, that all thre must be had, in excellent shooptyng.

Phi. For this communicacion Toxophile I am very glad, and yat for myn owne sake bicause I trust now, to become a shoter, And in dede I thought a fore, English men most apte for shoting, and I fawe them dayelye vse shooptyng, but yet I neuer founde none, that woulde talke of anye knowlege whereby a man might come to shooptyng. Therfore I trust that you, by the vse you haue had in shoting, haue so thorowly marked and noted the nature of it, that you can teache me as it were by a trade or waye how to come to it.

Tor. I graunte, I haue vsed shootinge meetly well, that I myght haue marked it wel ynoughe, yf I had bene diligent. But my much shooptyng, hath caused me studie litle, so that thereby I lacke learnynge, whych shulde set out the Arte or waye in any thynge. And you knowe that I was neuer so well sene, in the Posteriorums of Aristotle as to inuent and searche out general Demonstrations for the setting forth of any newe Science. Yet by my trothe yf you wyll, I wyll goe with you into the fealdes at any tyme and tel you as much as I can, or els you maye stande some tyme at the prickes and looke on them which shoote best and so learne.

Phi. Howe lytle you haue looked of Aristotle, and how muche learnynge, you haue lost by shooptyng I can not tell, but this I woulde saye and yf I loued you neuer so ill, that you haue bene occupied **in** sumwhat els besyde shooptyng. But to our purpose, as I wyll not requyre a trade in shooptyng to be taught me after the futiltye of Aristotle, euen so do I not agre w th you in this poynt, that you wold haue me learne to shoote with lokyng on them which shoote best, for to I knowe I should neuer come to shote meanelye. For in shooptyng as in all other thynges which be gotted by teachynge, there must be shewed a waye and a path

which shal leade a man to ye best and cheiffest pointe
 whiche is in shootringe, whiche you do marke youre
 selfe well ynough, and vttered it also in your com-
 munication, when you sayde there laye hyd in ye
 nature of shootring a certayne waye whych wel per-
 ceyued and thorowlye knownen, woulde bring a man
 wythout any wanderyng to ye beste ende in shootring
 whych you called hitting of the pricke. Therfore I
 would refer all my shootinge to that ende which is
 best, and so shuld I come the soner to some meane.
 That whiche is best hath no faulte, nor can not be
 amended. So shew to me best shootringe, not the beste
 shoter, which yf he be neuer so good, yet hath he
 many a faulte easelye of any man to be espyed. And
 therfore meruell not yf I requyre to folowe that ex-
 ample whych is without faulte, rather than that which
 hath so manye faultes. And thys waye euery wyse
 man doth folow in teachynge any maner of thynge.
 As Aristotle when he teacheth a man to be good he
 settes not before hym Socrates lyfe whyche was ye best
 man, but chiefe goodnesse it selfe accordynge to whych
 he would haue a man directe his lyfe.

Tor. This waye which you requyre of me *Philologe*,
 is to hard for me, and to hye for a shouter to taulke on,
 and taken as I suppose out of the middes of Philoso-
 phie, to ferche out the perfite ende of any thynge, ye
 which perfite ende to fynde out, sayth Tullie, is the
 hardest thynge in the worlde, the onely *Ora. ad. Bru.*
 occasyon and caufe, why so many seftes of
 Philosophers hathe bene alwayse in learnynge. And
 althoughe as Cicero saith a man maye ymagine and
 dreame in his mynde of a perfite ende in any thynge,
 yet there is no experience nor vse of it, nor was neuer
 fene yet amonges men, as alwayes to heale the fycke,
 euer more to leade a shyppe without daunger, at al
 times to hit the prick: shall no Physicion, no shyp-
 master, no shoter euer do. And Aristotle saith that in
 all deades there are two pointes to be *Arist. pol. 8. 6.*
 marked, possibilitie and excellencie, but

chefely a wise man must folowe and laye hand on possibilitie for feare he leafe bothe. Therfore feyng that which is moost perfect and best in shooptyng as alwayes to hit ye pricke, was neuer sene nor hard tel on yet amonges men, but onelye ymagined and thought vpon in a man his mynde, me thinck this is the wifest counfel and best for vs to folow rather that which a man maye come to, than yat whyche is vnpossible to be attained to, leste iustly that fayeng of ye wyse mayde Ismene in Sophocles maye be verifyed on vs.

A foole he is that takes in hande he can not ende. Soph. Ant.

¶hi. Well yf the perfite ende of other matters, had bene as perfitye knowne, as the perfite ende of shotoynge is, there had neuer bene so manye sectes of Philosophers as there be, for in shoting both man and boye is in one opinion, that alwayes to hit the prycck is mooste perfecte end that can be imagyned, so that we shall not nede gretly contend in this matter. But now fir, whereas you thynke yat a man in learning to shooote or any thyng els, shuld rather wyselye folow possibilitie, than vainly seke for perfite excellencie, surelye I wyl proue yat euery wyse man, yat wisely wold learne any thyng, shal chiefly go aboute yat wherevnto he knoweth wel he shal neuer come. And you youre selfe I suppose shal confesse ye same to be ye best way in teachyng, yf you wyl answere me to those thinges whych I wyl aske of you.

Tox. And yat I wyl gladlye, both bycause I thynke it is vnpossible for you to proue it, and also bycause I desire to here what you can saye in it.

¶hi. The studie of a good Phyficion Toxophile, I trow be to know al diseases and al medicines fit for them.

Tox. It is so in dede.

¶hi. Bicause I suppose he would gladly at al tymes heale al diseases of al men.

Tox. Ye truely.

¶hi. A good purpose surely, but was ther euer physucion yet among so many whyche had laboured

in thys study, that at al times coulde heale all diseases?

Tor. No trewly; nor I thyncke neuer shalbe.

Phil. Than Physicions by lyke, studie for yat, whiche none of them commeth vnto. But in learning of fence I pray you what is yat which men moost labor for?

Tor. That they may hit a nother I trow and neuer take blow theyr selfe.

Phil. You say trothe, and I am sure euery one of them would faine do so when so euer he playethe. But was there euer any of them so conning yet, which at one tyme or other hath not be[n] touched?

Tor. The best of them all is glad somtyme to escape with a blowe.

Phil. Than in fence also, men are taught to go aboute that thing, whiche the best of them all knowethe he shall neuer attayne vnto. Moreouer you that be shoters, I pray you, what meane you, whan ye take so greate heade, to kepe youre standyng, to shoote compasse, to looke on your marke so diligently, to cast vp graffe diuerse tymes and other thinges more, you know better than I. What would you do than I pray you?

Tor. Hit ye marke yf we could.

Phil. And doth euery man go about to hit the marke at euery shoote?

Tor. By my trothe I trow so, and as for my selfe I am sure I do.

Phil. But al men do not hit it at al tymes.

Tor. No trewlye for that were a wonder.

Phil. Can any man hit it at all tymes?

Tor. No man verilie.

Phil. Than by likely to hit the pricke alwayes, is vnpossible. For that is called vnpossible whych is in no man his power to do.

Tor. Vnpossible in dede.

Phil. But to shoote wyde and far of the marke is a thyngyng poffyble.

Tor. No man wyll denie that.

Phil. But yet to hit the marke alwayse were an excellent thyng.

Tor. Excellent surelie.

Phil. Than I am sure those be wiser men, which couete to shoothe wyde than those whiche couete to hit the prycke.

Tor. Why so I pray you.

Phil. Because to shote wyde is a thynge possyble, and therfore as you saye youre selfe, of euery wyfe man to be folowed. And as for hittinge ye prick, bycause it is vnpossible, it were a vaine thynge to go aboute it; but in good sadnesse *Toxophile* thus you se that a man might go throghe all craftes and sciences, and proue that anye man in his science coueteth that which he shal neuer gette.

Tor. By my trouth (as you saye) I can not denye, but they do so: but why and wherfore they shulde do so, I can not learne.

Phil. I wyll tell you, euerye crafte and science standeth in two thynges: in Knowing of his crafte, and Working of his crafte: For perfyte knowlege bringeth a man to perfyte workyng. This knowe Paynters, karuers, Taylours, shomakers, and all other craftes men, to be true. Nowe, in euery crafte, there is a perfite excellencie, which may be better knownen in a mannes mynde, then folowed in a mannes dede: This perfyteneſſe, bycause it is generally layed as a brode wyde example afore al men, no one particular man is able to compasse it; and as it is generall to al men, so it is perpetuall for al time whiche proueth it a thynge for man vnpossible: although not for the capacitie of our thinking whiche is heauenly, yet surelye for the habilitie of our workyng whyche is worldlie.

God gyueth not full perfyteneſſe to one man (sayth Tullie) leſt if one man had all in any one science, ther shoulde be nothyng leſte for an other. Yet God suffereth vs to haue the perfyt knowledge of it, that ſuch a knowledge dilligently

folowed, n.ight bring forth accordyng as a man doth labour, perfyte woorkyng. And who is he, that in learnynge to wryte, woulde forsake an excellent example, and folowe a worse?

Therfore feing perfyteneſſe it ſelue is an example for vs, let euerye man ſtudye howe he maye come nye it, which is a poyn্ত of wyſdomē, not reaſon with God why he may not attaine vnto it, which is vayne curioſitie.

Tor. Surely this is gaily ſaid Philologe, but yet this one thinge I am afraide of, leſt this perfitneſſe which you ſpeke on will diſcourſe men to take any thynge in hande, bycauſe afore they begin, they know, they ſhal neuer come to an ende. And thus diſpayre ſhall diſpatche, euen at the fyrfte entrynge in, many a good man his purpose and intente. And I thiſke both you your ſelue, and al other men to, woulde counte it mere folie for a man to tell hym whome he teacheth, that he ſhal neuer optaine that, whyche he would faineſtlearne. And therfore this fame hyghe and perfite waye of teachyng let vs leue it to higher matters, and as for ſhootynge it ſhalbe content with a meaner waye well ynougue.

P̄hi. Where as you faye yat this hyc perfitneſſe will diſcourſe men, bycauſe they knowe, they ſhall neuer attayne vnto it, I am ſure cleane contrarie there is nothyng in the world ſhall incourage men more than it. And whye? For where a man ſeith, that though a nother man be neuer fo excellente, yet it is poſſible for hym ſelue to be better, what payne or labour wyl that man refufe to take? yf the game be onſe wonne, no man wyl ſet forth hys foote to ronne. And thus perfitneſſe beyng fo hyghe a thynge that men maye looke at it, not come to it, and beyng fo plentifull and indifferent to euerye bodye that the plentifulneſſe of it may prouoke all men to labor, bycauſe it hath ynougue for all men, the indifference of it ſhall encourage euerye one to take more paine than hys felowe, bycauſe euerye man is rewarded accordyng to his

nye commyng, and yet whych is moste meruel of al, ye more men take of it, the more they leue behynd for other, as Socrates dyd in wysdome, and Cicero in eloquens, whereby other hath not lacked, but hathe fared a greate deele ye better. And thus perfitneffe it selfe bycause it is neuer obteyned, euen therfore only doth it cause so many men to be so well fene and perfite in many matters, as they be. But where as you thynke yat it were fondnesse to teache a man to shoothe, in lokyng at the most perfitneffe in it, but rather woulde haue a manne go some other way to worke, I trust no wyse man wyl discomend that way, except he thincke himselfe wyser than Tullye, whiche doeth playnlye faye, that yf he teached any maner of crafte as he dyd Rhetorike he would labor to bringe a man to the knowlege of the moost perfitnesse of it, whyche knowlege should euer more leade and gyde a manne to do that thynge well whiche he went aboute. Whych waye in al maner of learnyng to be best, Plato dothe also declare in Euthydemus, of whome Tullie learned it as he dyd many other thynges mo. And thus you se Toxophile by what reasons and by whose authoritie I do require of you this waye in teachynge me to shoothe, which waye I praye you withoute any more delaye shew me as far forth as you haue noted and marked.

Tor. You cal me to a thyng Philologe which I am lothe to do. And yet yf I do it not beinge but a smale matter as you thynke, you wyll lacke frendeshypp in me, yf I take it in hande and not bring it to passe as you woulde haue it, you myghte thyncke great want of wysdome in me.

But aduyse you, seing ye wyll nedes haue it so, the blame shalbe yours, as well as myne: yours for puttynge vpon me so instauntlye, myne in receyuynge so fondly a greater burthen then I am able to beare.

Therfore I, more wyllynge to fulfull your mynde, than hopyng to accomplaysh that which you loke for, shall speake of it, not as a master of shotynge, but as one not

De Orat. 3.

altogytter ignoraunt in shotynge. And one thyng I
 am glad of, the sunne drawinge downe so fast
 into the west, shall compell me to drawe a p^ace
 to the ende of our matter, so that his darknesse shall
 somethyng cloke myne ignoraunce. And bycause
 you knowe the orderynge of a matter better
 then I: Aske me generallye of it, and I
 shall particularly answere to it. **P^phi.**

Very gladly Toxophile: for so
 by ordre, thos^e thynges
 whiche I woulde
 knowe, you shal
 tell the bet-
 ter: and
 thos^e
 thynges
 whiche you shall tell, I
 shall remembre
 the better.



TOXOPHI=

LVS. B.

¶ THE SECONDE BOOKE OF
the schole of shotyng.



Phil. What is the cheyfe poynte in shootynge,
that euerye manne laboureth to come to ?

Tor. To hyt the marke.

Phi. Howe manye thynges are required
to make a man euer more hyt the marke ?

Tor. Twoo.

Phi. Whiche twoo ?

Tor. Shotinge streyght and kepynge of a lengthe.

Phi. Howe shoulde a manne shooote strayght, and
howe shulde a man kepe a length ?

Tor. In knowynge and hauynge thinges, belongynge
to shootynge : and whan they be knownen and had, in
well handlynge of them : whereof some belong to
shotyng strayght, some to keping of a length, some
commonly to them bothe, as shall be tolde feuerally
of them, in place conuenient.

Phi. Thynges belongyng to shotyng, whyche be
they?

Tor. All thinges be outward, and some be instru-

mentes for euery fere archer to brynge with him, proper for his owne vse: other thynges be generall to euery man, as the place and tyme serueth.

PHi. Which be instrumentes?

TOx. Bracer, shotynggloue, ftryng, bowe and shafte.

PHi. Whiche be general to all men?

TOx. The wether and the marke, yet the marke is euer vnder the rule of the wether.

PHi. Wherin standeth well handlynge of thynges?

TOx. All togyther wythin a man hym selfe, some handlynge is proper to instrumentes, some to the wether, somme to the marke, some is within a man hym selfe.

PHi. What handlynge is proper to the Instrumentes?

TOx. Standynge, nockyng, drawyng, holdyng, lowfing, wherby commeth fayre shotyng, whiche neyther belong to wynde nor wether, nor yet to the marke, for in a rayne and at no marke, a man may shote a fayre shoothe.

PHi. Well sayde, what handlynge belongeth to the wether?

TOx. Knowyng of his wynde, with hym, agaynst hym, syde wynd, ful syde wind, syde wynde quartei with him, syde wynde quarter agaynste hym, and so forthe.

PHi. Well than go to, what handlynge belongeth to the marke?

TOx. To marke his standyng, to shote compasse, to draw euermore lyke, to lowfe euermore lyke, to confyder the nature of the pricke, in hylles and dales, in strayte planes and winding places, and also to espy his marke.

PHi. Very well done. And what is onely within a man hym selfe?

TOx. Good heede gyuyng, and auoydynge all affections: whiche thynges oftentimes do marre and make all. And these thynges spoken of me generally and brefely, yf they be wel knownen, had, and handled,

shall brynge a man to such shootinge, as fewe or none euer yet came vnto, but surely yf he misse in any one of them, he can neuer hyt the marke, and in the more he doth misse, the farther he shotteth from his marke. But as in all other matters the fyrt steppe or stayre to be good, is to know a mannes faulte, and than to amende it, and he that wyl not knowe his faulte, shall neuer amende it.

Phi. You speake now Toxophile, euen as I wold haue you to speake: But lette vs returne agayne vnto our matter, and those thynges whyche you haue packed vp, in so shorte a roume, we wyll lowse them forthe, and take euery pyece as it were in our hande and looke more narowlye vpon it.

Tor. I am content, but we wyll rydde them as fast as we can, bycause the sunne goeth so faste downe, and yet somewhat muste needes be fayde of euerye one of them.

Phi. Well fayde, and I trowe we beganne wyth those thynges whiche be instrumentes, whereof the fyrsyte, as I suppose, was the Brafer.

Tor. Litle is to be fayd of the brafer. A bracer serueth for two causes, one to saue his arme from the strype of the strynge, and his doublet from wearynge, and the other is, that the strynge glydynge sharpeleye and quickleye of the bracer, may make the sharper shoote. For if the strynge shoulde lyght vpon the bare fleue, the strengthe of the shoote shoulde stoppe and dye there. But it is best by my iudgemente, to gyue the bowe somuche bent, that the strynge neede neuer touche a mannes arme, and so shoulde a man nede no bracer as I knowe manye good Archers, whiche occupye none. In a bracer a man muste take hede of. iii. thinges, yat it haue no nayles in it, that it haue no buckles, that it be fast on with laces wythout agglettes. For the nayles wyll shere in funder, a mannes string, before he be ware, and so put his bowe in ieoperdy: Buckles and agglettes at vnwares, shall race hys bowe, a thinge bothe euyll to the syghte, and perilous for treatyng. And thus a

Bracer, is onely had for this purpose, that the strynge
maye haue redye passage.

Phi. In my Bracer I am cunnyng ynough, but what
saye you of the shootring gloue.

Tox. A shootring Gloue is chieflye, for to faue a
mannes fyngers from hurtynge, that he maye be able
to beare the sharpe stryng to the vttermost of his
strengthe. And whan a man shoothe, the might of
his shoote lyethe on the formoste fynger, and on the
Ringman, for the myddle fynger whiche is the longest,
lyke a lubber starteth backe, and beareth no weyghe
of the stryne in a maner at all, therfore the two other
fyngers, muste haue thicker lether, and that muste haue
thickest of all, where on a man lowfeth moste, and for
sure lowfyng, the formoste finger is moste apte, bycause
it holdeth best, and for yat purpose nature hath as a
man woulde saye, yocked it with the thoumbe. Ledder,
if it be nexte a mans skynne, wyl sweat, waxe hard and
chafe, therefore scarlet for the softnes of it and thick-
nesse wyth all, is good to fewe wythin a mannes gloue.
If that wylle not serue, but yet youre finger hurteth,
you muste take a fearynge cloth made of fine virgin
waxe, and Deres fewet, and put nexte your fynger, and
so on wyth youre gloue. If yet you fele your fynger
pinched, leauie shootring both because than you shall
shoote nought, and agayn by litle and lytle, hurtynge
your finger, ye shall make it longe and longe to or you
shoote agayne. A newe gloue pluckes many shoothes
bycause the stringe goeth not freelye of, and therefore
the fingers muste be cut shorte, and trimmed with some
ointment, that the string maye glyd wel awaye. Some
wyth holdynge in the nocke of theyr shafte too harde,
rub the skyn of there fingers. For this there be. ii.
remedyes, one to haue a goose quyll splettyd and
sewed againte the nockynge, betwixt the lining and
the ledder, whyche shall helpe the shoote muche to,
the other waye is to haue some roule of ledder sewed
betwixt his fingers at the setting on of the fingers,
which shall kepe his fingers so in funder, that they

shal not hold the nock so fast as they did. The shootring gloue hath a purse whych shall serue to put fine linen cloth and wax in, twoo necessary thynges for a shooter, some men vse gloues or other suche lyke thyng on their bow hand for chafyng, because they houlde so harde. But that commeth commonlye, when a bowe is not rounde, but somewhat square, fine waxe shall do verye well in such a case to laye where a man holdeth his bow: and thus muche as concernyng your gloue. And these thynges althoughe they be trifles, yet bycause you be but a yonge shoter, I woulde not leue them out.

Phiſ. And ſo you ſhal do me mooft pleaſure: The ſtrīng I trow be the next.

Tor. The nexte in dede. A thing though it be lytle, yet not a litle to be regarded. But here in you muſte be contente to put youre truſte in honest ſtringers. And ſurely ſtringers ought more diligently to be looked vpon by the officers than ether bower or fletcher, because they may deceyue a ſimple man the more eafelyer. And ill ſtrīng brekethe many a good bowe, nor no other thyng halfe ſo many. In warre if a ſtrīng breke the man is loſte and is no man, for his weapon is gone, and althoughe he haue two ſtringes put one at once, yet he ſhall haue ſmall leaſure and leſſe roume to bend his bow, therfore god ſend vs good ſtringers both for war and peace. Now what a ſtrīng ought to be made on, whether of good hempe as they do now a dayes, or of flaxe or of filke, I leaue that to the iugemente of ſtringers, of whom we muſte bye them on. Eufthathius upon this verſe of homere.

Stringe.

Eufthathius.

*Twang quothe the bow, and twang quothe the ſtrīng,
out quicklie the shaft flue.*

Iliad. 4

doeth tel, that in oulde tyme they made theyr bowe ſtrynges of bullox thermes, whiche they twyned together as they do ropes, and therfore they made a great twange. Bowe ſtrynges alſo hath bene made of the heare of an horse tayle called for the matter of

them Hippias as dothe appeare in manye good authors of the Greke tongue. Great stringes, and lytle ftrynges be for diuerse purposes: the great stringe is more surer for the bowe, more stable to pricke wythal, but flower for the cast, the lytle stringe is cleane contrarye, not so sure, therfore to be taken hede of lesse, with longe tarienge on, it breake your bowe, more fit to shoothe farre, than apte to pricke nere, therfore when you knowe the nature of bothe bigge and, lytle you must fit your bow, according to the occasion of your shootinge. In stringinge of your bow (though this place belong rather to the handlyng than to the thyng it selfe, yet bycause the thynge, and the handlynge of the thynge, be so ioyned together, I must nede some tyme couple the one wyth the other,) you must mark the fit length of your bowe. For yf the stringe be to short, the bending wyll gyue, and at the last flyp and so put the bowe in ieopardye. Yf it be longe, the bendynge must nedes be in the smal of the string, which beyng fore twined must nedes knap in funder to ye distruction of manye good bowes. Moreouer you must looke that youre bowe be well nocked for fere the sharpnesse of the horne shere a funder the ftryng. And that chaunceth ofte when in bending, the string hath but one wap to strengthe it wyth all: You must marke also to set youre stringe streygte on, or elles the one ende shall wriethe contrary to the other, and so breke your bowe. When the stringe begynneth neuer so lytle to were, trust it not, but a waye with it for it is an yll faued halpeny yat costes a man a crowne. Thus you se howe many ieopardyes hangethe ouer the selye poore bowe, by reason onlye of the ftryng. As when the stringe is shorte, when it is longe, when eyther of the nockes be nought, when it hath but one wap, and when it taryethe ouer longe on.

Psi. I se wel it is no meruell, though so many bowes be broken.

Tor. Bowes be broken twise as many wayes besyde

Fauorinus.

these. But a gayne in stringyng youre bowe, you must loke for muche bende or lytle bende for they be cleane contrarye.

The lytle bende hath but one commoditie, whyche is in shootring faster and farther shooote, and ye cause therof is, bycause the ftrynge hath so far a passage, or it parte wthy the shafte. The greate bende hath many commodities: for it maketh easyer shootringe the bowe beyng halfe drawen afore. It needeth no bracer, for the ftrynge stoppeth before it come at the arme. It wyl not so sone hit a mannes sleue or other geare, by the same reasoun: It hurteth not the shaft fedder, as the lowe bende doeth. It suffereth a man better to espye his marke. Therfore lette youre bowe haue good byg bend, a shaflemente and. ii. fyngers at the least, for these which I haue spoken of.

Phi. The brafer, gloue, and ftrynge, be done, nowe you muste come to the bowe, the Bowe. chefe instrument of all.

Tor. Dyuers countryes and tymes haue vsed alwayes dyuers bowes, and of dyuers fashions.

Horne bowes are vsed in some places nowe, and were vsed also in Homerus dayes, for Pandarus bowe, the best shooter among al the Iliad. 4. Troianes, was made of two Goete hornes ioyned together, the lengthe wherof sayth Homer, was. xvi handbredes, not far differing from the lengthe of our bowes.

Scripture maketh mention of brasse bowes. Iron bowes, and style bowes, haue bene of longe tyme, and also nowe are vsed among the Turkes, but yet they must nedes be vnprofitable. For yf brasse, yron or style, haue theyr owne strength and pith in them, they be farre aboue mannes strength: yf they be made meete for mannes strengthe, theyr pithe is nothyng worth to shooote any shooote wthy all.

The Ethiopians had bowes of palme tre, whiche seemed to be very stronge, but we haue none experiance of them. The lengthe of Hero. in pol. them was. iiiii. cubites. The men of Inde had theyr

bowes made of a rede, whiche was of a great strengthe
 And no maruayle though bowe and shaftes were made
 thereof, for the redes be so great in Inde, as Herodotus
 sayth, that of euery ioynte of a rede, a man
 may make a fyshers bote. These bowes,
 In Thala.
 fayeth Arrianus in Alexanders lyfe, gaue so greata stroke,
 that no harneys or buckler though it were
 neuer so strong, could wythstand it. The
 length of suche a bowe, was euен wyth the length of hym,
 that vsed it. The Lycians vsed bowes made
 In Arrianus. 8.
 of a tree, called in Latyn *Cornus*, (as con-
 cernyng the name of it in English, I can soner proue
 that other men call it false, than I can tell the right
 name of it my selfe) this wood is as harde as horne.
 and very fit for shaftes, as shall be toulde after.

Ouid sheweth that Syringa the Nymph, and one of the maydens of Diana, had a
 bowe of this wood whereby the poete meaneth, that it
 was verye excellent to make bowes of.
 Metamor. 1.

As for brasell, Elme, Wych, and Asshe, experience
 doth proue them to be but meane for bowes, and so to
 conclude Ewe of all other thynges, is that, wherof
 perfite shooting woulde haue a bowe made.

Thys woode as it is nowe generall and common
 amonges Englyshe men, so hath it continewed from
 longe tyme and had in moost price for bowes,
 amonges the Romaynes, as doth apere in this halfe
 verse of Vrygill.

Taxi torquentur in arcus.

Virgilius.

^{1.}
Ewe fit for a bowe to be made on.

Nowe as I saye, a bowe of Ewe must be hadde for
 perfecte shootinge at the prickes; whiche marke, by-
 cause it is certayne, and moste certaine rules may be
 gyuen of it, shall serue for our communication, at this
 time. A good bowe is knownen, much what as good
 counsayle is knownen, by the ende and prooфе of it,
 and yet bothe a bowe and good counsell, maye be
 made bothe better and worse, by well or yll handlynge

of them: as oftentimes chaunceth. And as a man both muste and wyll take counsell, of a wyfe and honeste man, though he se not the ende of it, so must a shooter of necessitie, truste an honest and good bowyer for a bowe, afore he knowe the prooфе of it. And as a wyfe man wyll take plentye of counsel afore hand what soeuer need, so a shooter shulde haue alwayes. iii. or. ivi. bowes, in store, what so euer chaunce.

Phi. But if I truste bowyers alwayes, sometyme I am lyke to be deceyued.

Tox. Therefore shall I tell you some tokens in a bowe, that you shal be the feeldomer deceyued. If you come into a shoppe, and fynde a bowe that is small, long, heauy and strong, lyinge st[r]eyght, not windyng, not marred with knot, gaule, wyndefshake, wem, freate or pynche, bye that bowe of my warrant. The beste colour of a bowe yat I fynde, is whan the backe and the bellye in woorkynge, be muche what after one maner, for such oftentimes in wearyng, do proue lyke virgin wax or golde, hauyng a fine longe grayne, euen from the one ende of the bowe, to the other: the short graine although suche proue well somtyme, are for ye most parte, very brittle. Of the makyng of the bowe, I wyll not greatly meddle, leste I shoulde seeme to enter into an other mannes occupation, whyche I can no skyll of. Yet I woulde defyre all bowyers to season theyr staues well, to woorke them and synke them well, to giue them heetes conuenient, and tyllerynges plentye. For thereby they shoulde bothe get them felues a good name, (And a good name encreafeth a mannes profyte muche) and also do greate commodite to the hole Realme. If any men do offend in this poynte, I am afrayde they be thoſe iourny men whiche labour more spedily to make manye bowes for theyr owne monye sake, than they woorke dilligently to make good bowes, for the common welth sake, not layinge before theyr eyes, thys wyfe prouerbe.

Sone ynough, if wel ynough.

Wherwyth euere honest handye craftes man shuld measure, as it were wyth a rule, his worke withal. He that is a iourney man, and rydeth vpon an other mannes horse, yf he ryde an honest pace, no manne wyll dysalowe hym: But yf he make Poste haste, bothe he that oweth the horse, and he peraduenture also that afterwarde shal bye the horse, may chaunce to curse hym.

Suche hastineffe I am afrayde, maye also be found amonges some of them, whych through out ye Realme in diuerse places worke ye kinges Artillarie for war, thinkynge yf they get a bowe or a sheafe of arrowes to some fashion, they be good ynough for bearynge gere. And thus that weapon whiche is the chiefe defence of the Realme, verye ofte doth lytle seruyce to hym that shoulde vse it, bycause it is so negligentlye wrought of him that shuld make it, when trewlye I suppose that nether ye bowe can be to good and chefe woode, nor yet to well seafoned or truly made, wyth hetynges and tillerynges, nether that shafte to good wood or to thorowelye wrought, with the best pinion fedders that can be gotten, wherwith a man shal serue his prince, defende his countrie, and saue hym selfe frome his enemye. And I trust no man wyll be angrye wyth me for spekyng thus, but thoſe which finde them ſelfe touched therin: which ought rather to be angrye wyth them ſelfe for doyng fo, than to be miſcontent wyth me for fayng fo. And in no caſe they ought to be diſpleased wyth me, ſeinge this is ſpoken alſo after that forte, not for the notynge of anye perſon ſeuerallye, but for the amendynge of euerye one generallye. But turne we agayne to knowe a good ſhootynge bowe for oure purpoſe.

Euerye bowe is made eyther of a boughe, of a plante or of the boole of the tree. The boughe commonlye is verye knotty, and full of pinnes, weak, of ſmall pithe, and ſone wyll folowe the ſtringe, and feldome werith to any fayre coloure, yet for chyldren and yonge beginners it maye ſerue well ynoughe. The plante proueth many times wel, yf it be of a good and clene growth, and for

the pith of it is quicke ynough of cast, it wyll plye and bow far afore it breake, as al other yonge thinges do. The boole of ye tree is clenest without knot or pin, hauinge a faste and harde woode by reasonne of hys full growtheth, stronge and myghtye of cast, and best for a bow, yf the staues be euen clouen, and be afterwarde wroughte not ouer[t]wharte the woode, but as the graine and streyght growyng of the woode leadethe a man, or elles by all reason it must sone breake, and that in many shiuers. This must be considered in the roughe woode, and when the bow staues be ouerwrought and facioned. For in dressing and pikynge it vp for a bow, it is to late to loke for it. But yet in these poyntes as I sayd before you muste truste an honest bowyer, to put a good bow in youre hand, somewhat lookinge your selfe to those tokenes whyche I shewed you. And you muste not sticke for a grote or. xii. d. more than a nother man would giue yf it be a good bowe. For a good bow twise paide for is better than an ill bowe once broken.

Thus a shooter muste begyn not at the makynge of hys bowe lyke a bower, but at the byinge of hys bow lyke an Archere. And when his bow is bought and brought home, afore he truste muche vpon it, let hym trye and trym it after thys forte.

Take your bow in to the feeld, shote in hym, sinke hym wyth deade heauye shaftes, looke where he commethe moost, prouyde for that place betymes, leste it pinche and so freate; when you haue thus shot in him, and perceyued good shooptyng woode in hym, you must haue hym agayne to a good cunnyng, and trustie woorkeman, whyche shall cut hym shorter, and pike hym and dresse hym fytter, make hym comme rounde compace euery where, and whippyng at the endes, but with discretion, leſt he whyp in funder or els freete, foner than he is ware of, he must also lay hym streyght, if he be caste or otherwise nede require, and if he be flatte made, gather hym rounde, and ſo ſhall he bothe ſhoote the faster, for farre shooptyng, and alſo the furer for nere pryckynge.

Phi. What yf I come into a ſhoppe, and ſpye oute

a bow, which shal both than please me very wel whan I by him, and be also very fit and meete for me whan I shoote in hym: so that he be both weake ynough for easye shootynge, and also quycke and spedye ynough for farre castynge, than I woulde thynke I shall nede no more businesse wyth him, but be contente wyth hym, and vse hym well ynough, and so by that meanes, auoyde bothe greate trouble, and also some cost whiche you cunnyng archers very often put your felues vnto, beyng verye Englyshe men, neuer ceafynge piddelynge about your bowe and shaftes whan they be well, but eyther with shortyng and pikynge your bowes, or els with newe fethering, peecynge and headinge your shaftes, can neuer haue done vnyll they be starke nought.

Tor. Wel *Philologe*, surelye if I haue any iudgement at all in shootyng, it is no very great good token in a bowe, whereof nothyng whan it is newe and fresshe, nede be cutte away, euen as Cicero sayeth of a yonge mannes wit and style, which you knowe better than I. For euerye newe thynge muste alwayes haue more than it neadeth, or elles it wyll not waxe better and better, but euer decaye, and be worse and worse. Newe ale if it runne not ouer the barrell whan it is newe tunned, wil sone lease his pith, and his head afore he be longe drawn on.

And lyke wyse as that colte whyche at the fyfste takynge vp, nedeth lytle breakyng and handlyng, but is fitte and gentle ynough for the saddle, seeldome or neuer proueth well, euen so that bowe whyche at the fyfste byinge, wythout any more proofe and trimmyng, is fit and easie to shoote in, shall neyther be profitable to lafte longe nor yet pleasaunt to shoote well. And therfore as a younge horse full of corage, wyth handlyng and breakinge, is brought vnto a sure pace and goynge, so shall a newe bowe fresshe and quicke of caste, by finkyng and cutting, be brought to a stedfast shootyng. And an easie and gentle bow whan it is newe, is not muche vnlyke a softe spirited

boye when he is younge. But yet as of an vnrule
boye with right handlyng, proueth oftenest of al a
well ordered man; so of an vnfit and staffysh bow
with good trimming, muste nedes folowe alwayes a
stedfast shottynge bowe.

And suche a perfite bowe, whiche neuer wyll de-
ceyue a man, excepte a man deceyue it, must be had
for that perfecte ende, whycheyou looke for in shootinge.

Phi. Well Toxophile, I see wel you be cunninger
in this gere than I: but put case that I haue thre
or fower suche good bowes, pyked and dressed, as
you nowe speke of, yet I do remembre yat manye
learned men do faye, that it is easier to gette a good
thyng, than to faue and keepe a good thyng, wherfore
if you can teache me as concernyng that poynte, you
haue satiffyed me plentifullye as concernynge a bowe.

Tox. Trulye it was the nexte thyng that I woulde
haue come vnto, for so the matter laye.

Whan you haue broughte youre bowe to suche a
poynte, as I spake of, than you must haue an herden or
wullen cloth waxed, wherwith euery day you must rubbe
and chafe your bowe, tyll it shyne and glytter withall.
Whyche thyng shall cause it bothe to be cleane, well
fauoured, goodlye of coloure, and shall also bryng as it
were a cruste, ouer it, that is to say, shall make it
euery where on the outsyde, so flyppery and harde,
that neyther any weete or wether can enter to hurte
it, nor yet any freat or pynche, be able to byte vpon
it: but that you shal do it great wrong before you
breake it. This must be done oftentimes but spe-
cially when you come from shooptyng.

Beware also whan you shoote, of youre shaft hedes,
dagger, knyues, or aglettes, lest they race your bowe,
a thing as I fayde before, bothe vnseemely to looke on,
and also daungerous for freates. Take hede also of
mistic and dankyshe dayes, whiche shal hurte a bowe,
more than any rayne. For then you muste eyther
alway rub it, or els leauie shooptyng.

Your bowecase (this I dyd not promise to speake of,

bycause it is without the nature of shootynge, or els I shoulde truble me wyth other thinges infinite more : yet seing it is a fauegarde for the bowe, somethynge I wyll faye of it) youre bowe-case I faye, yf you ryde forth, muste neyther be to wyde for youre bowes, for so shall one clap vpon an other, and hurt them, nor yet so strayte that scarse they can be thrust in, for that woulde laye them on fyde and wynde them. A bowecafe of ledder, is not the best, for that is ofttymes moyste which hurteth the bowes very much. Therfore I haue sene good shooters which would haue for euerye bowe, a fere case made of wollen clothe, and than you maye putte. iii. or. iiii. of them so cased, into a ledder case if you wyll. This wollen case shall bothe kepe them in funder, and also wylle kepe a bowe in his full strengthe, that it neuer gyue for any wether. At home these wood cases be verye good for bowes to stand in. But take hede yat youre bowe stande not to nere a stone wall, for that wyll make hym moyste and weke, nor yet to nere any fier for that wyll make him shorte and brittle. And thus muche as concernyng the sauynge and keping of our bowe ; nowe you shall heare what thynges ye must auoyde, for feare of breakyng your bowe.

A shooter chaunsyth to breake his bowe commonly. iiii. wayes, by the strynge, by the shafte, by drawyng to far, and by freates ; By the strynge as I sayde afore, whan the strynge is eyther to shorte, to long, not surely put on, wyth one wap, or put crooked on, or shorne in fundre wyth an euell nocke, or suffered to tarye ouer longe on. Whan the strynge fayles the bowe muste nedes breake, and specially in the myddes ; because bothe the endes haue nothyng to stop them ; but whippes so far backe, that the belly must nedes violentlie rise vp, the whyche you shall well perceyue in bendyng of a bowe backward. Therfore a bowe that foloweth the strynge is least hurt with breakyng of strynges. By the shafte a bowe is broken ether when it is to short, and so you set it in your bow or when

Bowcase.

the nocke breakes for lytlenesse, or when the strynge flyppes wythoute the nocke for wydeneſſe, than you poule it to your eare and lettes it go, which must nedes breake the shafte at the leaſte, and putte ſtringe and bowe and al in ieopardy, bycauſe the strength of the bowe hath nothyng in it to flop the violence of it.

Thys kynde of breakynge is mooste perilouſe for the standers by, for in ſuſh a caſe you ſhall ſe ſometyme the ende of a bow flye a hoole ſcore from a man, and that mooft commonly, as I haue marked oſt the vpper ende of the bowe. The bowe is drawne to far. ii. wayes. Eyther when you take a longer ſhaft then your owne, or els when you ſhyfte your hand to low or to hye for ſhootynge far. Thys waye pouleth the backe in funder, and then the bowe fleeth in manye peces.

So when you ſe a bowe broken, hauynge the bellye riſen vp both wayes or tone, the ſtringe brake it. When it is broken in twoo peces in a maner euen of and ſpecyallye in the vpper ende, the ſhaft nocke brake it.

When the backe is pouled a funder in manye peeces to farre drawynge, brake it.

These tokens eyther alwayes be trewe or els verye ſeldome myſſe.

The fourthe thyng that breketh a bow is fretes, whych make a bowe redye and apte to
breake by any of the. iii. wayes afore
fayde. Fretes be in a shaft as well as in a bowe,
and they be muche lyke a Canker, crepynge and en-
creafynge in thoſe places in a bowe, whyche be
weaker then other. And for thys purpose muſt your
bowe be well trymmed and piked of a conning man
that it may come rounde in trew compaffe euery
where. For fretes you muſt beware, yf youre bow
haue a knot in the backe, leſt the places whyche be
nexte it, be not alowed ſtrong ynough to bere with
the knotte, or elles the ſtronge knotte ſhall freate the
weake places nexte it. Fretes be fyrt little pinches,
the whych when you perceauie, pike the places about
the pinches, to make them ſomewhaſt weker, and as

well commynge as where it pinched, and so the pinches shall dye, and neuer encrease farther in to great freates.

Freates begynne many tymes in a pin, for there the good woode is corrupted, that it muste nedes be weke, and bycause it is weake, therfore it freates.

Good bowyers therfore do rayse euery pyn and alowe it moore woode for feare of freatyng.

Agayne bowes moost commonlye freate vnder the hande, not so muche as some men suppose for the moistnesse of the hande, as for the heete of the hand : the nature of heate fayeth Ariftotle is to lowfe, and not to knyt fast, and the more lowfer the more weaker, the weaker, the redier to freate.

A bowe is not well made, whych hath not wood plentye in the hande. For yf the endes of the bowe be staffyshe, or a mans hande any thynge hoote the bellye must nedes sone frete. Remedie for fretes to any purpose I neuer hard tell of any, but onelye to make the freated place as stronge or stronger then any other. To fill vp the freate with lytle sheuers of a quill and glewe (as some say wyll do wel) by reason must be starke nought.

For, put case the freete dyd cease then, yet the cause which made it freate a fore (and that is weakenesse of the place) bicause it is not taken away must nedes make it freate agayne. As for cuttyng out of freates wythe all maner of pecynge of bowes I wyll cleane exclude from perfite shootringe. For peced bowes be muche lyke owlde houfen, whyche be more chargeable to repayre, than commodiouse to dwell in. Agayne to swadle a bowe much about wyth bandes, verye seldome dothe anye good, excepte it be to kepe downe a spel in the backe, otherwyse bandes eyther nede not when the bow is any thinge worthe, or els boote not when it is marde and past best. And although I knowe meane and poore shooters, wyll vse peced and banded bowes sometyme bycause they are not able to get better when they woulde, yet I am sure yf they confyder it well, they shall fynde it, bothe lesse charge

and more pleasure to ware at any tyme a couple of shyllinges of a new bowe than to bestowe. x. d. of peacynge an olde bowe. For better is coste vpon somewhat worth, than spence vpon nothing worth. And thys I speke also bycause you woulde haue me referre all to perfitnesse in shootringe.

Moreouer there is an other thynge, whyche wyl sone cause a bowe be broken by one of the. iii. wayes whych be first spoken of, and that is shotyng in winter, when there is any froste. Froste is wheresoeuer is any waterish humour, as is in al woodes, eyther more or lesse, and you knowe that al thynges frosen and Isie, wyl rather breke than bende. Yet if a man must nedes shoote at any suche tyme, lette hym take hys bowe, and bryng it to the fyer, and there by litle and litle, rubbe and chafe it with a waxed clothe, whiche shall bring it to that poynt, yat he maye shote safelye ynough in it. This rubbyng with waxe, as I sayde before, is a great succour, agaynst all wete and moyfnesse.

In the fyeldes also, in goyng betwyxt the pricks eyther wyth your hande, or elles wyth a clothe you muste keepe your bowe in suche a temper. And thus muche as concernyng youre bowe, howe fyrste to knowe what wood is best for a bowe, than to chose a bowe, after to trim a bowe, agayne to keepe it in goodnesse, laste of al, howe to saue it from al harm and euylnessse.

And although many men can saye more of a bow yet I trust these thynges be true, and almoste sufficient for the knowlege of a perfecte bowe.

Phi. Surelye I beleue so, and yet I coulde haue hearde you talke longer on it: althogh I can not se, what maye be sayd more of it. Therfore excepte you wyl pauese a whyle, you may go forwarde to a shafte.

Tor. What shaftes were made of, in oulde tyme authours do not so manifestlye shewe, as of bowes. Herodotus doth tel, that in the flood of Nilus, ther was a beast, called a water horse, of whose skinne after it was dried, the Egyptians made

Hero. eutep.

shaftes, and darteres on. The tree called *Cornus* was so common to make shaftes of, that in good authours of ye latyn tongue, *Cornus* is taken for a shafte, as in Seneca, and that place of Virgill,

Sen. Hipp. Virg. enei. 9.

Volat Itala Cornus.

Yet of all thynges that euer I warked of olde authours, either greke or latin, for shaftes to be made of, there is nothing so common as reedes. Herodotus in describynge the mightie hoost of Xerxes doth tell that thre great contries vsed shaftes made of a rede, the Aethiopians, the Lycians (whose shaftes lacked fethers, where at I maruayle mooste of all) and the men of Inde. The shaftes in Inde were verye longe, a yarde and an halfe, as Arrianus doth faye, or at the least a yarde. as Q. Curtius doth faye, and therfore they gaue ye greater stype, but yet bycause they were so long, they were the more vnhanfome, and lesse profitable to the men of Inde, as Curtius doeth tell.

Arrianus. 8.

Q. Curt. 8.

In Crete and Italie, they vsed to haue their shaftes of rede also. The best rede for shaftes grewe in Inde, and in Rhenus a flood of Italy.

Plin. 16. 36.

But bycause fuche shaftes be neyther easie for Englishe men to get, and yf they were gotten scarce profitable for them to vse, I wyll lette them passe, and speake of thoſe shaftes whyche Englyſh men at this daye mooste commonly do approue and allowe.

A shaft hath three principall partes, the ſtele, the fethers, and the head: whereof euerye one muſte be ſeuerallye ſpoken of.

I Steles be made of dyuerſe woodes. **as.**

Brafell.

Turkie wood.

Fusticke.

Sugercheſte.

Hardbeame.

Byrche,

Affhe.
Ooke.
Seruis tree.
Hulder.
Blackthorne.
Beche.
Elder.
Afpe.
Salow.

These wooddes as they be most commonly vsed, so they be mooste fit to be vsed: yet some one sytter then an other for diuers mennes shotinge, as shalbe toulde afterwarde. And in this pointe as in a bowe you muste truste an honest fletcher. Neuertheleffe al thoughe I can not teache you to make a bowe or a shafte, whiche belongeth to a bowyer and a fletcher to comme to theyr lyuyng, yet wyll I shewe you some tokens to knowe a bowe and a shafte, whiche pertayneth to an Archer to come to good shootynge.

A stèle muste be well seafoned for Castinge, and it must be made as the grayne lieth and as it groweth or els it wyl neuer flye clene, as clothe cut ouerwhart and agaynst the wulle, can neuer hoose a manne cleane. A knottye stèle maye be suffered in a bygge shafte, but for a lytle shafte it is nothyng fit, bothe bycause it wyll neuer flye far, and besydes that it is euer in danger of breakynge, it flieth not far bycause the strengthe of the shoothe is hindred and stopped at the knotte, euen as a stome cast in to a plaine euen stile water, wyll make the water moue a greate space, yet yf there be any whirlynge plat in the water, the mouynge ceafethe when it commethe at the whyrlynge plat, whyche is not muche vnlyke a knotte in a shafte yf it be considered wel. So euery thyng as it is plaine and streight of hys owne nature so is it fitteſt for far mouynge. Therfore a stèle whyche is harde to stande in a bowe, without knotte, and streighe (I meane not artificiallye streyghte as the fletcher dothe make it, but

naturally streight as it groweth in the wood) is best to make a shaft of, eyther to go cleane, fly far or stand surely in any wedder. Now howe big, how small, how heuye, how lyght, how longe, ~~how short~~, a shafte shoulde be particullarye for euery man (feynge we must taulke of the generall nature of shootyng) can not be toulde no more than you Rhethoricians can appoyn特 any one kynde of wordes, of sentences, of fygures fyt for euery matter, but euen as the man and the matter requyreth so the fyttest to be vfed. Therfore as concernynge thos contraryes in a shafte, euery man muste auoyde them and draw to the meane of them, whyche meane is best in al thynges. Yet yf a man happen to offend in any of the extremes it is better to offend in want and scantnesse, than in to muche and outragiouise exceedingyng. As it is better to haue a shafte a lytle to shorte than ouer longe, somewhat to lyght, than ouer lumpysshe, a lytle to small, than a greate deale to big, whiche thyng is not onely trewlye sayde in shootynge, but in all other thynges that euer man goeth aboue, as in eatynge, taulkyng, and all other thynges lyke, whych matter was onse excellentlye disputed vpon, in the Scooles, you knowe when.

And to offend, in these contraryes commeth much yf men take not hede, throughe the kynd of wood, wheroft the shaft is made: Ffor some wood belongs to ye excedyng part, some to ye scant part, some to ye meane, as Brasell, Turkiewood, Fusticke, Sugar cheste, and such lyke, make deade, heuy lumpish, hobblyng shaftes. Againe Hulder, black thorne, Serues tree, Beche, Elder, Aspe, and Salowe, eyther for theyr wekenes or lyghtenesse, make holow, starting, studding, gaddynge shaftes. But Birche, Hardbeme, some Ooke, and some Asshe, beyng bothe stronge ynoughe to stande in a bowe, and also lyght ynoughe to flye far, are best for a meane, whiche is to be soughte oute in euery thinge. And althoughe I knowe that some men shoote so stronge, that the deade woodes be lyghte ynoughe for them, and other some

so weeke, that the lowse woodes be lykewyse for them bigge ynougue yet generally for the moost parte of men, the meane is the best. And so to conclude that, is alwayes beste for a man, whiche is metest for him. Thus no wood of his owne nature, is eyther to lyght or to heuy, but as the shooter is him selfe whyche dothe vse it. For that shafte whiche one yeare for a man is to lyghte and scuddinge, for the same selfe man the next yeare may chaunce be to heuy and hobblynge. Therfore can not I expresse, excepte generally, what is best wood for a shaft, but let euery man when he knoweth his owne strength and the nature of euery wood, prouyde and fyt himselfe thereafter. Yet as concerning sheaffe Arrouse for war (as I suppose) it were better to make them of good Asshe, and not of Aspe, as they be now a dayes. For of all other woodes that euer I proued Asshe being big is swiftest and agayne heuy to giue a greate stripe with all, whyche Aspe shall not doo. What heuynes doth in a stripe euery man by experiance can tell, therfore Asshe being both swyfster and heuier is more fit for sheafe Arroes then Aspe, and thus muche for the best wood for shaftes.

Agayne lykewyse as no one wood can be greatlye meet for all kynde of shaftes, no more can one facion of the steele be fit for euery shooter. For those that be lytle brested and big toward the hede called by theyr lykenesse taperfashion, reshe growne, and of some merrye fellowes bobtayles, be fit for them whiche shote vnder hande bycause they shoothe wyth a softe lowse, and streses not a shaft muche in the breste where the weyghe of the bowe lyethe as you maye perceyue by the weryng of euery shafte.

Agayne the bygge brested shafte is fytte for hym, which shotteth right afore him, or els the brest being weke shoulde neuer wythstande that strong pithy kynde of shootynge, thus the vnderhande must haue a small breste, to go cleane awaye oute of the bowe, the forehande muste haue a bigge breste to bere the

great myghte of the bowe. The shafte must be made rounde nothyng flat wyth out gal or wemme, for thys purpose. For bycause roundnesse (whether you take example in heauen or in earthe) is fitteſt ſhappe and forme both for fast mouing and alſo for ſone percyngē of any thynge. And therfore Ariftotle faythe that nature hath made the raine to be round, bycause it ſhoule the easelyer enter throughe the ayre.

The nocke of the shafte is dyuerſly made, for ſome be greate and full, ſome hanſome and lytle, ſome wyde, ſome narow, ſome depe, ſome ſhalowe, ſome round, ſome longe, ſome wyth one nocke, ſome wyth a double nocke, wheroſt euery one hathe hys propertye.

The greate and full nocke, maye be well felte, and many wayes they faue a shafte from brekyngē. The hanſome and lytle nocke wyll go clene awaie frome the hand, the wyde nocke is noughe, both for breakyng of the shafte and alſo for ſoden flyppynge oute of the ſtrynge when the narrowe nocke doth auoyde bothe thoſe harmes. The depe and longe nocke is good in warre for ſure kepyng in of the ſtrynge. The ſhalow, and rownde nocke is best for our purpose in prickyng for cleane delyuerance of a ſhoote. And double nockyng is vſed for double fuerty of the shaft. And thus far as concernyng a hoole ſtele.

Peecyng of a shafte with brasell and holie, or other heauy woodes, is to make the ende compaffe heauy with the fethers in flyng, for the ſtedfaſter ſhotyng. For if the ende were plumpe heauy wyth lead and the wood nexte it lyghte, the head ende woulde euer be downwardes, and neuer flye ſtrayght.

Two poyntes in peeing be ynough, leſt the moystnes of the earthe enter to moche into the peeing, and ſo leufe the glue. Therefore many poyntes be more pleafaunt to the eye, than profitable for the vſe.

Summe vſe to peece theyr shaftes in the nocke wyth brasel, or holye, to counterwey, with the head, and I haue ſene ſumme for the fame purpoſe, bore an hole a

lytle bineth the nocke, and put leade in it. But yet none of these wayes be anye thing needful at al, for ye nature of a fether in flying, if a man marke it wel, is able to bear vp a wonderful weyght: and I thinke such peicing came vp first, thus: whan a good Archer hath broken a good shafte, in the fethers, and for the fantasie he hath had to it, he is lothe to leese it, and therfore doeth he peece it. And than by and by other eyther bycause it is gaye, or elles because they wyll haue a shafte lyke a good archer, cutteth theyre hole shaftes, and peeceth them agayne: A thynge by my iudgement, more costlye than nedefull.

And thus haue you heard what wood, what fasshion, whatnockynge, what peecynge a stèle muste haue: Nowe foloweth the fetherynge.

Phi. I woulde neuer haue thought you could haue sayd halfe so muche of a stèle, and I thynke as concernyng the litle fether and the playne head, there is but lytle to faye.

Tox. Lytle, yes trulye: for there is no one thing, in al shoting, so moche to be loked on as the fether. For fyrste a question maye be asked, whether any other thing besyde a fether, be fit for a shaft or no? if a fether onelye be fit, whether a goose fether onely, or no? yf a goose fether be best, then whether there be any difference, as concernyng the fether of an oulde goose, and a yonge goose: a gander, or a goose: a fennye goose, or an vplandish goose. Againe which is best fether in any goose, the ryght wing or the left wing, the pinion fether, or any other fether: a whyte, blacke, or greye fether? Thirdly, in settynge on of your fether, whether it be pared or drawen with a thicke rybbe, or a thinne rybbe (the rybbe is ye hard quill whiche deuydeth the fether) a long fether better or a shorte, set on nere the nocke, or farre from the nocke, set on streight, or som what bowyng? and whether one or two fethers runne on the bowe. Fourthly in couling or sheryng, whether high or lowe, whether somewhat swyne backed (I muste vse

shoters wordes) or saddle backed, whether rounde, or square shorne? And whether a shaft at any tyme ought to be plucked, and how to be plucked.

Phi. Surely Toxophile, I thynke manye fletchers (although daylye they haue these thinges in vre) if they were asked sondernly, what they coulde saye of a fether, they could not saye so moch. But I praye you let me heare you more at large, expresse those thynges in a fether, the whiche you packed vp in so narrowe a rowme. And fyrist whether any other thyng may be vsed for a fether or not.

Tox. That was ye fyriste poynte in dede, and bycause there foloweth many after, I wyll hye apace ouer them, as one that had manye a myle to ride. Shaftes to haue had alwayes fethers Plinius in Latin, and Julius Pollux in Greke, do playnlye shewe, yet onely the Lycians I reade in Herodotus to haue vsed shaftes without fedders. Onelye a fedder is fit for a shafte for. ii. causes, fyriste bycause it is leathe weake to giue place to the bowe, than bycause it is of that nature, that it wyll starte vp after ye bow. So, Plate, wood or horne can not serue, bycause the[y] wil not gyue place. Againe, Cloth, Paper, or Parchment can not serue, bycause they wyll not ryse after the bowe, therfore a fedder is onely mete, bycause it onelye wyl do bothe. Nowe to looke on the fedders of all maner of birdes, you shal se some so lowe weke and shorte, some so course, stiore and harde, and the rib so brickle, thin and narrow, that it can nether be drawen, pared, nor yet well set on, that except it be a swan for a dead shafte (as I knowe some good Archers haue vsed) or a ducke for a flyghte whiche lastes but one shoote, there is no fether but onelye of a goose that hath all commodities in it. And trewelye at a short but, which some man doth vse, ye Peacock fether doth feldome kepe vp ye shaft eyther ryght or leuel, it is so roughe and heuy, so that many men which haue taken them vp for gayenesse, hathe layde them downe agayne for

profyte, thus for our purpose, the Goose is best fether,
for the best shoter.

P̄hi. No that is not so, for the best shoter that euer
was vised other fethers.

Tox. Ye are so cunninge in shootringe I praye you
who was that.

P̄hi. Hercules whyche had hys shaftes
fethered with Egles fethers as Hesiod. ix
Scuto. Her.
dothe faye.

Tox. Well as for Hercules, seynge nether water nor
lande, heauen nor hell, coulde scarce contente hym to
abyde in, it was no meruell though a sely poore gouse
fether could not plese him to shoote wythal, and agayne
as for Egles they flye so hye and builde so far of, yat
they be very hard to come by. Yet welfare the gentle
gouse which bringeth to a man euen to hys
doore so manye excedyng commodities. A Gouse.

For the gouse is mans conforte in war and in peace
slepynge and wakynge. What prayse so euer is gyuen
to shootringe the gouse may chalenge the beste parte in
it. How well dothe she make a man fare at his table?
Howe easelye dothe she make a man lye in hys bed?
How fit euen as her fethers be onelye for shootringe, so
be her quylles fytte onelye for wrytyng.

P̄hi. In deade Toxophyle that is the beste prayse
you gaue to a gouse yet, and surelye I would haue
sayde you had bene to blame yf you had ouerskypte it.

Tox. The Romaynes I trowe Philologe not so
muche bycause a gouse wyth cryinge faued their
Capitolium and head toure wthy their golden Jupiter
as Propertius doth say very pretely in thys verfe.

Anseris et tutum uoce fuisse Iouem.

Id est.

Propertius

Theues on a night had stolne Jupiter, had a gouse not a kekede.

Dyd make a golden gouse and set hir in the top of ye
Capitolium, and appoynted also the Cen- Luius i.
Dec. 5.
fores to alow out of ye common hutche
yearly stipendes for ye findinge of certayne Geese, ye
Romaynes did not I saye giue al thys honor to a gouse

for yat good dede onely, but for other infinit mo which
comme dayly to a man byn Geese, and surely yf I
should declame in ye prayse of any maner of beste
lyuyng, I would chose a gouse, But the gouse hath
made vs flee to farre from oure matter. Nowe sir
ye haue hearde howe a fether must be had, and that a
goose fether onely. It foloweth of a yong gose and
an oulde, and the residue belonging to a fether:
which thing I wyll shortlye course ouer: wheroft,
when you knowe the properties, you maye fitte your
shaftes accordyng to your shottynge, which rule you
must obserue in all other thynghes too, bycause no one
fashion or quantitie can be fitte for euery man, no
more than a shooe or a cote can be. The oulde goose
fether is stiffe and stronge, good for a wynde, and
fyttest for a deed shaft: the yonge goose fether is
weake and fyne, best for a swyfte shaft, and it must be
couled at the first shering, somewhat hye, for with
shoting, it wyll fattle and faule very moche. The
same thing (although not so moche) is to be con-
sydered in a goose and a gander. A fenny goose,
even as her flesh is blacker, stoorer, vnholsomer, so is
her fether for the same cause courser stoorer and
rougher, and therfore I haue heard very good fletchers
saye, that the seconde fether in some place is better
then the pinion in other some. Betwixt the wings is
lytle difference, but that you must haue diuerse shaftes
of one flight, fethered with diuerse wings, for
diuerse windes: for if the wynde and the fether go
both one way the shaft wyll be caryed to moche.
The pinion fethers as it hath the firste place in the
winge, so it hath the fyrst place in good fetheringe.
You maye knowe it afore it be pared, by a bought
whiche is in it, and agayne when it is colde, by the
thinnesse aboue, and the thicknesse at the grounde, and
also by the stifnes and finesse which wyll cary a shaft
better, faster and further, even as a fine sayle cloth
doth a shyppe.

The coulour of the fether is leste to be regarded,

yet sommewhat to be looked on: for a good whyte, you haue sometyme an yll greye. Yet surelye it standeth with good reason to haue the cocke fether black or greye, as it were to gyue a man warning to nocke ryght. The cocke fether is called that which standeth aboue in ryght nocking, which if you do not obserue the other fethers must nedes run on the bowe, and so marre your shote. And thus farre of the goodnesse and choyse of your fether: now foloweth the setting on. Wherin you must looke that your fethers be not drawnen for hastiness, but pared euen and streyghte with diligence. The fletcher draweth a fether when he hath but one swappe at it with his knyfe, and then playneth it a lytle, with rubbynge it ouer his knyfe. He pareth it when he taketh leyfure and hede to make euery parte of the ryb apt to stand streyght, and euen on vpon the stele. This thing if a man take not heede on, he maye chaunce haue caufe to faye so of his fletcher, as in dressinge of meate is communelye spoken of Cookes: and that is, that God sendeth vs good fethers, but the deuell noughtie Fletchers. Yf any fletchers heard me faye thus, they wolde not be angrye with me, excepte they were yll fletchers: and yet by reasoun, thos fletchers too, ought rather to amend them selues for doing yll, then be angry with me for sayinge truth. The ribbe in a styffe fether may be thinner, for so it wyll stande cleaner on: but in a weake fether you must leau a thicker ribbe, or els yf the ryb which is the foundacion and grounde, wherin nature hath set euerye clefte of the fether, be taken to nere the fether, it muste nedes folowe, that the fether shall faule, and droupe downe, euen as any herbe doeth whyche hath his roote to nere taken on with a spade. The lengthe and shortnesse of the fether, serueth for diuers shaftes, as a long fether for a long heauy, or byg shafte, the shorte fether for the contrary. Agayne the shorte may stande farther, the longe nerer the nocke. Youre fether muste stande almooste streyght on, but yet after that forte, yat it maye turne

rounde in flyinge. And here I consider the wonderfull nature of shootynge, whiche standeth all togyther by that fashion, which is moste apte for quicke mouyng, and that is by roundenesse. For firste the bowe must be gathered rounde, in drawyng it must come rounde compasse, the ftrynge muste be rounde, the stèle rounde, the best nocke rounde, the feather shorne somwhat rounde, the shafte in flyenge, muste turne rounde, and if it flye far, it flyeth a rounde compace. For eyther aboue or benethe a rounde compace, hyndereth the flyinge. Moreouer bothe the fletcher in makyng your shafte, and you in nockynge your shafte, muste take heede that two fethers equallye runne on the bowe. For yf one fether runne alone on the bowe, it shal quicklye be worne, and shall not be able to matche with the other fethers, and agayne at the lowse, yf the shafte be lyght, it wyl starte, if it be heuye, it wil hoble. And thus as concernyng settynge on of your fether. Nowe of coulyng.

To shere a shafte hyghe or lowe, muste be as the shafte is, heauy or lyght, great or lytle, long or short. The fwyne backed fashion, maketh the shaft deader, for it gathereth more ayer than the saddle backed, and therfore the saddle backe is furer for daunger of wether, and fitter for smothe fliing. Agayn to shere a shaft rounde, as they were wount somtime to do, or after the triangle fashion, whyche is muche vsed nowe a dayes, bothe be good. For roundnesse is apte for fliyng of his owne nature, and al maner of triangle fashion, (the sharpe poynte goyng before) is also naturally apte for quycke entrynge, and therfore sayth Cicero, that cranes taught by nature, obserue in flyinge a triangle fashion alwayes, De nat. deor. bycause it is so apte to perce and go thorowe the ayer wythall. Laſte of all pluckynge of fethers is noughe, for there is no fuerty in it, therfore let euery archer haue ſuch shaftes, that he maye bothe knowe them and truſt them at euery chaunge of wether. Yet if they muſt nedes be plucked, plucke them as little as

can be, for so shal they be the lesse vnconstante. And thus I haue knit vp in as shorte a roume as I coulde, the best fethers fetheringe and coulinge of a shafte.

Phi. I thynke surelye you haue so taken vp the matter wyth you, yat you haue lefte nothyng be hinde you. Nowe you haue brought a shafte to the head, whiche if it were on, we had done as concernyng all instrumentes belongyng to shooptyng.

Tor. Necesfitie, the inuentour of all goodnessse (as all authours in a maner, doo faye) amonges all other thinges inuented a shaft heed, firste to saue the ende from breakyng, then it made it sharpe to stycce better, after it made it of strong matter, to last better: Last of all experience and wysedome of men, hathe brought it to suche a perfitnesse, that there is no one thing so profitable, belongyng to artillarie, either to ftryke a mannes enemye forer in warre, or to shoothe nerer the marke at home, then is a fitte heed for both purposes. For if a shaft lacke a heed, it is worth nothyng for neither vse. Therfore seinge heedes be so necessary, they must of necessitie, be wel looked vpon. Heedes for warre, of longe tyme haue ben made, not onely of diuers matters, but also of diuers fashions. The Troians had heedes of yron, as this verfe spoken of Pandarus, sheweth :

Vp to the pappe his string did he pull, his shaft to the harde yron.

Iliados 4

The Grecians had heedes of braffe, as Vlysses shaftes were heeded, when he flewe Antinous, and the other wowers of Penelope.

Quite through a dore, flewe a shafte with a braffe head.

Odysse. 21.

It is playne in Homer, where Menelaus was wounded of Pandarus shafte, yat the heedes were not glewed on, but tyed on with a string, as the commentaries in Greke playnelye tell. Iliados. 4
And therfore shoters at that tyme to carry their shaftes withoute heedes, vntill they occupied them, and than

set on an heade as it apereth in Homer the. xxi.
booke *Odyssi*, where Penelope brought Vlices bowe
downe amonges the gentlemen, whiche came on wow-
ing to her, that he whiche was able to bende it and
drawe it, might inioye her, and after her
folowed a mayde fayth Homer, carienege Odysse. 21.
a bagge full of heades, bothe of iron and brasse.

The men of Scythia, vfed heades of brasse. The
men of Inde vfed heades of yron. The Ethiopians
vfed heades of a harde sharpe stome, as Clio.
bothe Herodotus and Pollux do tel. Hero
The Germanes as Cornelius Tacitus doeth Polym
faye, had theyr shafthes headed with bone, and many
countryes bothe of olde tyme and nowe, vse heades
of horne, but of all other yron and style muste nedes
be the fitteſt for heades.

Iulius Pollux calleth otherwyſe than we doe, where
the fethers be the head, and that whyche I. Pol. 1:10.
we call the head, he calleth the poynte.

Fashion of heades is diuers and that of olde tyme :
two maner of arrowe heades fayeth Pollux, was vfed
in olde tyme. The one he calleth ὄγκινος descrybyng
it thus, hauyng two poyntes or barbes, lookyng backe-
warde to the stèle and the fethers, which surely we call
in Englishe a brode arrowe head or a swalowe tayle.
The other he calleth γλωχίς, hauing. ii. poyntes stretch-
yng forwarde, and this Englyſh men do call a forke-
head : bothe these two kyndes of heades, were vfed in
Homers dayes, for Teucer vfed forked heades, fayinge
thus to Agamemnon.

*Eighte good shaftes haue I shot sithe I came, eche one wyth a forke
head.*

Iliad. 8.

Pandarus heades and Vlyffes heades were broode
arrow heades, as a man maye learne in Homer that
woulde be curioſe in knowyng that matter. Hercules
vfed forked heades, but yet they had thre pointes or
forkes, when other mennes had but twoo.
The Parthyans at that great battell where

Plutarchus
in Crasso

they flewe ritche Crassus and his sonne vsed brode Arrowe heades, whyche stacke so fore that the Romaynes could not poule them out agayne. Commodus the Emperoure vsed forked heades, whose facion Herodiane doeth lyuely and naturally describe, sayinge that they were lyke the shap of a new mone wherwyth he would smite of the heade of a birde and neuer misse, other facion of heades haue not I red on. Our Englyshe heades be better in war than eyther forked heades, or brode arrowe heades. For firsste the ende beyng lyghter they flee a great deeple the faster, and by the same reason gyueth a far forer stripe. Yea and I suppose if ye same lytle barbes whiche they haue, were clene put away, they shuld be far better. For thys euery man doth graunt, yat a shaft as long as it flyeth, turnes, and whan it leueth turnyng it leueth goyng any farther. And euery thynge that enters by a turnyng and boring facion, the more flatter it is, the worse it enters, as a knife though it be sharpe yet because of the edges, wil not bore so wel as a bodkin, for euery rounde thynge enters beste and therefore nature, sayeth Aristotle, made the rayne droppes rounde for quicke percyng the ayer. Thus, eyther shastes turne not in flyeng, or els our flatte arrowe heades stoppe the shafte in entrynge.

Tox. But yet Toxophile to holde your communication a lytle I suppose the flat heade is better, bothe bycause it maketh a greter hoole, and also bycause it sticks faster in.

Tox. These two reas ons as they be bothe trewe, so they be both nougnt. For fyrsst the lesse hoole, yf it be depe, is the worst to heale agayn: when a man shoteth at hys enemy, he defyreteth rather yat it shold enter far, than stick fast. For what remedye is it I praye you for hym whych is smitten with a depe wounde to poull out the shaft quickly, except it be to haste his death spedely? thus heades whyche make a lytle hole and depe, be better in war, than those which make a great hole and sticke fast in.

Herodia. i

Julius Pollux maketh mencion of certayne kindes of heades for war which beare fyre in them, and scripture also speaketh somwhat of the same. Herodotus doth tell a wonderfull pollicy to be done by Xerxes what tyme he beseged the great Toure in Athenes : He made his Archers binde there shafte heades aboute wyth towe, and than set it on fyre and shooote them, whych thyng done by many Archers set all the places on fyre, whych were of matter to burne ; and besydes that dased the men wythin, so yat they knewe not whyther to turne them. But to make an ende of all heades for warre I woulde wyshe that the head makers of Englande shoulde make their sheafe arrowe heades more harder poynted then they be : for I my selfe haue fene of late such heades set vpon sheafe Arrowes, as ye officers yf they had fene them woulde not haue bene content wyth all.

Now as concernyng heades for prycyng, which is oure purpose, there be dyuerse kyndes, some be blonte heades, some sharpe, some both blonte and sharpe. The blont heades men vse bycause they perceave them to be good, to kepe a lengthe wyth all, they kepe a good lengthe, bycause a man poulethe them no ferder at one tyme than at another. For in felynge the plompe ende alwayes equallye he may lowse them. Yet in a winde, and agaynst the wynd the wether hath so much power on the brode end, yat no man can kepe no fure lengthe, wyth such a heade. Therfore a blont hede in a caulme or downe a wind is very good, otherwyse none worse.

Sharpe heades at the ende wythout anye shoulders (I call that the shoulder in a heade whyche a mans finger shall feele afore it come to the poynte) wyll perche quycklye throughe a wynde, but yet it hath. ii. discommodities, the one that it wyll kepe no lengthe, it keperth no lengthe, bycause no manne can poule it certaynly as far one tyme as at an other : it is not drawnen certaynlye so far one tyme as at an other,

Pollux. 7.

Psal. 7.

Hero. Vran.

bycause it lackethe shouldrynge wherwyth as wyth a
sure token a man myghte be warned when to lowse,
and also bycause menne are afrayde of the sharpe
poynt for fettynge it in ye bow. The seconde incom-
moditie is when it is lyghted on ye ground, ye smal
poynte shall at euery tyme be in ieopardye of hurtyng,
whyche thynge of all other wyll fonest make the shafte
lese the lengthe. Now when blonte heades be good
to kepe a lengthe wythall, yet noughe for a wynde,
sharpe heades good to perche the wether wyth al,
yet noughe for a length, certayne heademakers
dwellyng in London perceyuyng the commoditie of
both kynde of heades ioyned wyth a discommoditie,
inuented newe files and other instrumentes where wyth
[t]he[y] broughte heades for prycykynge to such a per-
fitnesse, that all the commodities of the twoo other
heades should be put in one heade wyth out anye dis-
commoditie at all. They made a certayne kynde of
heades whyche men call hie rigged, creased, or shoul-
dred heades, or syluer spone heades, for a certayne
lykenesse that suche heades haue wyth the knob ende
of some syluer spones.

These heades be good both to kepe a length withal
and also to perche a wynde wythal, to kepe a length
wythall bycause a man maye certaynly poule it to the
shouldrynge euery shoote and no farther, to perche a
wynde wythall bycause the pointe from the shoulder
forwarde, breketh the wether as al other sharpe thynge
doo. So the blonte shoulder seruethe for a sure lengthe
kepynge, the poynte also is euer fit, for a rougue and
greate wether percyng. And thus much as shortlye as
I could, as concernyng heades both for war and peace.

Phi. But is there no cunning as concerning setting
on of ye head?

Tay. Wel remembred. But that poynt belongeth to
fletchers, yet you may defyre hym to set youre heade,
full on, and close on. Ful on is whan the wood is
be[n]t hard vp to the ende or stoppyng of the heade,
close on, is when there is lefte wood on euerye syde

the shafte, ynough to fyll the head withall, or when it is neyther to little nor yet to greate. If there be any faulte in any of these poyntes, ye head whan it lyghteth on any hard stone or grounde wil be in ieoperdy. eyther of breakynge, or els otherwyse hurtynge. Stopynge of heades eyther wyth leade, or any thynge els, shall not nede now, bycause euery filuer spone, or showldred head is stopped of it selfe. Shorte heades be better than longe: For firste the longe head is worse for the maker, to fyle strayght compace euery waye: agayne it is worse for the fletcher to fet strayght on: thyrdlye it is alwayes in more ieoperdie of breakinge, whan it is on. And nowe I trowe Philologe, we haue done as concernynge all Instrumentes belongyng to shooptyng, whiche euery fere archer ought, to prouyde for hym selfe. And there remayneth. ii. thynges behinde, whiche be generall or common to euery man the Wether and the Marke, but bicause they be so knit wyth shooptyng strayght, or kepyng of a lengthe, I wyll deferre them to that place, and now we will come, (God wyllyng) to handle oure instrumentes, the thing that euery man desireth to do wel.

Phi. If you can teache me so well to handle these instrumentes as you haue described them, I suppose I shalbe an archer good ynough.

Tor. To learne any thing (as you knowe better than I Philologe) and speciallye to do a thing with a mannes handes, must be done if a man woulde be excellent, in his youthe. Yonge trees in gardens, which lacke al fenes, and beastes without reaſon, when they be yong, may with handling and teaching, be brought to wonderfull thynges. And this is not onely true in natural thinges, but in artificiall thinges to, as the potter most connyngly doth cast his pottes whan his claye is ſofte and workable, and waxe taketh printe whan it is warme, and leathie weke, not whan claye and waxe be hard and oulde: and euen fo, euerye man in his youthe, bothe with witte and body is moſte apte and pliable to receyue any cunnyng that ſhulde be taught hym.

This communication of teaching youthe, maketh me to remembre the right worshipfull and my singuler good mayster, Sir Humfrey Wingfelde, to whom nexte God, I ought to refer for his manifolde benefites bestowed on me, the poore talent of learnyng, whiche god hath lent me: and for his sake do I owe my seruice to all other of the name and noble house of the Wyngfeldes, bothe in woord and dede. Thys worshypfull man hath euer loued and vsed, to haue many children brought vp in learnynge in his house amonges whome I my selfe was one. For whom at terme tymes he woulde bryng downe from London bothe bowe and shaftes. And when they shuld playe he woulde go with them him selfe in to the fyelde, and se them shoote, and he that shot fayrest, shulde haue the best bowe and shaftes, and he that shot ilfaouredlye, shulde be mocked of his felowes, til he shot better.

Woulde to god all Englande had vsed or wolde vse to lay the foundacion of youth, after the example of this worshipful man in bringyng vp chyldren in the Booke and the Bowe: by whiche two thynges, the hole common welth both in peace and warre is chefelye ruled and defended wythall.

But to our purpose, he that muste come to this high perfectnes in shooting which we speake of, muste nedes begin to learne it in hys youthe, the omitting of whiche thinge in Englande, both maketh fewer shooters, and also euery man that is a shoter, shote warfe than he myght, if he were taught.

Phi. Euen as I knowe that this is true, whiche you saye, euen so Toxophile, haue you quyte discouraged me, and drawen my minde cleane from shootinge, seinge by this reson, no man yat hath not vsed it in his youthe can be excellent in it. And I suppose the same reson woulde discourage many other mo, yf they hearde you talke after this forte.

Tox. This thyng Philologe, shall discourage no man that is wyse. For I wyll proue yat wisdome may worke the same thinge in a man, that nature doth in a chylde.

A chylde by thre thinges, is brought to excellencie. By Aptnesse, Desire, and Feare : Aptnesse maketh hym pliable lyke waxe to be formed and fashioned, euen as a man woulde haue hym. Desyre to be as good or better, than his felowes : and Feare of them whome he is vnder, wyl cause hym take great labour and payne with diligent hede, in learnynge any thinge, wherof procedeth at the laste excellency and perfectnesse.

A man maye by wisdome in learnyng any thing, and specially to shoote, haue thre lyke commodities also, wherby he maye, as it were become younge agayne, and so attayne to excellencie. For as a childe is apte by naturall youth, so a man by vsyng at the firste weake bowes, far vnderneath his strength, shal be as pliable and readye to be taught fayre shotyng as any chylde : and daylye vse of the same, shal both kepe hym in fayer shotyng, and also at ye last bryng hym to stronge shootynge.

And in stede of the feruente desyre, which prouoketh a chylde to be better than hys felowe, lette a man be as muche stirred vp with shamefastnes to be worse than all other. And the same place that feare hathe in a chylde, to compell him to take peyne, the same hath loue of shotyng in a man, to cause hym forfake no labour, withoute whiche no man nor chylde can be excellent. And thus whatsoeuer a chylde may be taught by Aptnesse, Desire, and Feare, the same thing in shootynge, maye a man be taughte by weake bowes, Shamefastnesse and Loue.

And hereby you may se that that is true whiche Cicero fayeth, that a man by vse, may be broughte to a newe nature. And this I dare be bould to saye, that any man whiche will wisely begynne, and constaintelye perseuer in this trade of learnyng to shote, shall attayne to perfectnesse therein.

Phi. This communication Toxophile, doeth please me verye well, and nowe I perceyue that moste generally and chefly youthe muste be taughte to shoote, and secondarilie no man is debarred therfrom excepte it be

more thorough his owne negligence for bicause he wyll not learne, than any disabilitie, bicause he can not lerne.

Therfore seyng I wyll be glad to folowe your counsell in chosynge my bowe and other instrumentes, and also am ashamed that I can shote no better than I can, moreouer hauynge suche a loue toward shoyng by your good reasons to day, that I wyll forfike no labour in the exercize of the same, I befeche you imagyn that we had bothe bowe and shaftes here, and teache me howe I shoulde handle them, and one thynge I defyre you, make me as fayre an Archer as you can.

For thys I am sure in learnynge all other matters, nothyng is broughte to the moost profytable vse, which is not handled after the moost cumlye fashion. As masters of fence haue no stroke fit ether to hit an other or else to defende hym selfe, whyche is not ioyned wyth a wonderfull cumlineffe. A Cooke can not chop hys herbes neither quickelye nor hanfomelye excepte he kepe suche a mesure with hys choppynge kniues as woulde delyte a manne both to fe hym and heare hym.

Euery hand craft man that workes best for hys owne profyte, workes most semelye to other mens fight. Agayne in buyldynge a house, in makyng a shyppe, euery parte the more hanfomely, they be ioyned for profyt and laste, the more cumlye they be fashioned to euery mans syght and eye. Nature it selfe taught men to ioyne alwayes welfauourednesse with profytablenesse. As in man, that ioynt or pece which is by anye chaunce deprived of hys cumlynesse the same is also debarred of hys vse and profytablenesse.

As he that is gogle eyde and lokes a squinte hath both hys countenaunce clene marred, and hys fight sore blemmyshed, and so in all other members lyke. Moreouer what tyme of the yeare bryngeth mooste profyte wyth it for mans vse, the same also couereth and dekketh bothe earthe and trees wyth moost cumlynesse for mans pleasure. And that tyme whych takethe

awaye the pleasure of the grounde, carieth wyth hym also the profyt of the grounde, as euery man by experience knoweth in harde and rougue winters. Some thynges there be whych haue no other ende, but onely cumlyneffe, as payntyng, and Daunsing. And vertue it selfe is nothyng eles but cumlyneffe, as al Philosophers do agree in opinion, therfore seynge that whych is best done in anye matters, is always moost cumlye done as both Plato and Cicero in manye places do proue, and daylye experience dothe teache in other thynges, I praye you as I sayde before teatche me to shoothe as fayre, and welfauouredly as you can imagen.

Tor. Trewlye Philologe as you proue verye well in other matters, the best shooptyng, is always the moost cumlye shooptyng but thys you know aswell as I that Crassus shewethe in Cicero that as cumlineffe is the chefe poynt, and most to be sought for in all thynges, so cumlyneffe onlye, can neuer be taught by any Arte or craft. But maye be perceyued well when it is done, not described wel how it should be done.

Yet neuertheleffe to comme to it there be manye waye whych wayes men haue assayde in other matters, as yf a man would folowe in learnynge to shoothe faire, the noble paynter Zeuxes in payntyng Helena, whyche to make his Image bewtifull dyd chose out. v. of the fayrest maydes in al the countrie aboute, and in beholdynge them conceyued and drewe out suche an Image that it far exceeded al other, bycause the comelineffe of them al was broughte in to one moost perfyte comelineffe: So lykewyse in shottynge yf a man, woulde set before hys eyes. v. or. vi. of the fayrest Archers that euer he saw shoothe, and of one learne to stande, of a nother to drawe, of an other to lowse, and so take of euery man, what euery man coulde do best, I dare faye he shoulde come to suche a comlyneffe as neuer man came to yet. As for an example, if the moost comely poynte in shooptyng that Hewe Prophete the Kynge seruaunte hath and as my frendes Thomas and Rause Cantrell doth vse with the moost semelye facyons that.

iii. or iii. excellent Archers haue beside, were al ioyned in one, I am sure all men woulde wonder at ye excellencie of it. And this is one waye to learne to shoothe fayre.

Phi. This is very wel truly, but I praye you teache me somewhat of shoothyng fayre youre selfe.

To. I can teache you to shoothe fayre, euen as Socrates taught a man ones to knowe God, for when he axed hym what was God: naye sayeth he I can tell you better what God is not, as God is not yll, God is vnspeakeable, vnsearcheable and so forth: Euen lyke-wyse can I faye of fayre shoothyng, it hath not this discommodite with it nor that discommoditie, and at last a man maye so shifte all the discommodities from shoothyng that there shall be left no thynge behynde but fayre shoothyng. And to do this the better you must remember howe that I toulde you when I descrybed generally the hole nature of shoothyng that fayre shoothyng came of these thynges, of standynge, nockynge, drawynge, howldynge and lowsynge, the whych I wyll go ouer as shortly as I can, describynge the discommodities that men commonly vfe in all partes of theyr bodies, that you yf you faulte in any such maye knowe it and so go about to amend it. Faultes in Archers do excede the number of Archers, whyche come wyth vfe of shoothyng wythoute teachynge. Vfe and custome separated from knowlege and learnynge, doth not onely hurt shoothyng, but the moost weyghtye thynges in the worlde beside: And therfore I maruayle moche at those people whyche be the mayneteners of vfes withoute knowlege hauynge no other worde in theyr mouthe but thys vfe, vfe, custome, custome. Suche men more wylful than wyse, beside other discommodities, take all place and occasion from al amendment. And thys I speake generally of vfe and custome.

Whych thynge yf a learned man had it in hande yat woulde applye it to anye one matter, he myght handle it wonderfullye. But as for shoothyng, vfe is the onely cause of all fautes in it and therfore chylderne

more easly and soner maye be taught to shote excellentlye then men, bycause chylderne may be taught to shoothe well at the fyrste, men haue more Payne to vnlearne theyr yll vses, than they haue laboure afterwarde to come to good shootynge.

All the discommodities whiche ill custome hath graffed in archers, can neyther be quycklye pouled out, nor yet sone reckened of me, they be so manye.

Some shoothe, his head forwarde as though he woulde byte the marke: an other stareth wyth hys eyes, as though they shulde flye out: An other winketh with one eye, and loketh with the other: Some make a face with writhing theyr mouthe and countenaunce so, as though they were doyng you wotte what: An other blereth out his tongue: An other byteth his lyppes: An other holdeth his necke a wrye. In drawyng some fet suche a compasse, as thoughe they woulde tourne about, and blyffe all the feelde: Other heauie theyr hand nowe vp nowe downe, that a man can not decerne wherat they wolde shote, an other waggeth the vpper ende of his bow one way, the neyther ende an other waye. An other wil stand poyntinge his shafte at the marke a good whyle and by and by he wyll gyue hym a whip, and awaye or a man wite. An other maketh suche a wrestling with his gere, as thoughe he were able to shoothe no more as longe as he lyued. An other draweth softly to ye middes, and by and by it is gon, you can not knowe howe.

An other draweth his shafte lowe at the breaste, as thoughe he woulde shoothe at a rouynge marke, and by and by he lifteth his arme vp pricke heyghte. An other maketh a wryncinge with hys backe, as though a manne pynched hym behynde.

An other coureth downe, and layeth out his buttockes, as though he shoulde shoothe at crowes.

An other setteth forwarde hys lefte legge, and draweth backe wyth head and shoulders, as thoughe he pouled at a rope, or els were afraycd of ye marke. An other draweth his shafte well, vntyll wythin. ii.

fyngers of the head, and than he stayeth a lyttle, to looke at hys marke, and that done, pouleth it vp to the head, and lowfeth : whych waye although summe excellent shoters do vse, yet surely it is a faulte, and good mennes faultes are not to be folowed.

Summe men drawe to farre, summe to shorte, summe to slowlye, summe to quickely, summe holde ouer longe, summe let go ouer sone.

Summe sette theyr shafte on the grounde, and fetcheth him vpwarde. An other poyneth vp towarde the skye, and so bryngeth hym downewardes.

Ones I sawe a manne whyche vsed a brasar on his cheke, or elles he had scratched all the skynne of the one syde, of his face, with his drawynge hand.

An other I sawe, whiche at euerye shoote, after the loose, lyfted vp his ryght legge so far, that he was euer in ieoperdye of faulyng.

Summe stampe forwarde, and summe leape backwarde. All these faultes be eyther in the drawynge, or at the loose : with many other mo whiche you may easelye perceyue, and so go about to auoyde them.

Nowe afterwarde whan the shafte is gone, men haue manye faultes, whyche euell Custom hath broughte them to, and specially in cryinge after the shafte, and speakyng woordes scarce honest for suche an honest paftyme.

Suche woordes be verye tokens of an ill mynde, and manifeste signes of a man that is subiecte to inmeasurable affectiōns. Good mennes eares do abhor them, and an honest man therfore wyl auoyde them. And besydes those whiche muste nedes haue theyr tongue thus walkynge, other men vse other fautes as some will take theyr bowe and writhe and wrinche it, to poule in his shafte, when it flyeth wyde, as yf he draue a carte. Some wyll gyue two or. iii. ftrydes forwarde, daunsing and hoppyng after his shafte, as long as it flyeth, as though he were a madman. Some which feare to be to farre gone, runne backewarde as it were to poule his shafte backe. Another runneth forwarde, whan he feareth to be short, heau-

ynge after his armes, as though he woulde helpe his shafte to flye. An other writhes or runneth a fyde, to poule in his shafte strayght. One lifteth vp his heele, and so holdeth his foote still, as longe as his shafte flyeth. An other casteth his arme backewarde after the lowfe. And an other swynges hys bowe aboue hym, as it were a man with a staffe to make roume in a game place. And manye other faultes there be, whiche nowe come not to my remembraunce. Thus as you haue hearde, manye archers wyth marrynge theyr face and countenaunce, wyth other partes, of theyr bodye, as it were menne that shoulde daunce antiquies, be farre from the comelye porte in shootringe, whiche he that woulde be excellent muste looke for.

Of these faultes I haue verie many my selfe, but I talke not of my shootringe, but of the generall nature of shootringe. Nowe ymagin an Archer that is cleane wythout al these faultes and I am sure euerye man would be delyted to se hym shoothe.

And althoughe suche a perfyte cumlynesse can not be expreffed wyth any precepte of teachyng, as Cicero and other learned menne do faye, yet I wyll speake (accordyng to my lytle knowlege) that thing in it, whych yf you folowe, althoughe you shall not be wythout fault, yet your fault shal neyther quickly be perceued, nor yet greatly rebuked of them that stande by. Standyng, nockyng, drawyng, holdyng, lowfyng, done as they shoulde be done, make fayre shootringe.

The fyrste poynte is when a man shoulde shote, to take suche footyng and standyng as shal be both cumlye to the eye and profytale to hys vse, settynge hys countenaunce and al the other partes of hys bodye after suche a behauour and porte, that bothe al hys strengthe may be employed to hys owne moost a[d]uantage, and hys shoot made and handled to other mens pleasure and delyte. A man must not go to hastely to it, for that is rashnesse, nor yet make to much to do about it, for yat is curiositie, ye one fote must not stande to far from the other, leste he stoupe to muche whyche is vnsemelye, nor yet to nere

Standynge.

together, leste he stande to streyght vp, for so a man shall neyther vse hys strengthe well, nor yet stande stedfastlye.

The meane betwyxt bothe must be kept, a thing more pleasaunte to behoulde when it is done, than easie to be taught howe it shoulde be done.

To nocke well is the easiest poynte of all, and there in is no cunninge, but onely edyligente hede gyuyng, to set hys shafte neyther to hye nor to lowe, but euen streyght ouertwharte hys bowe, Vnconstante nockynge maketh a man leese hys lengthe. Nockynge.

And besydes that, yf the shafte hande be hye and the bowe hande lowe, or contrarie, bothe the bowe is in ieopardye of brekyng, and the shafte, yf it be lytle, wyll start: yf it be great it wyll hobble. Nocke the cocke fether vpward alwayes as I toulde you when I described the fether. And be sure alwayes yat your stringe slip not out of the nocke, for then al is in ieopardye of breakynge.

Drawynge well is the best parte of shootyng. Men in oulde tyme vsed other maner of drawynge than we do. They vsed to drawe low at the brest, to the ryght pap and no farther, and this to be trew is playne in Homer, where he descrybeth Pandarus shootynge. Drawynge. Iliad. 4.

Vp to the pap his stringe dyd he pul, his shafte to the hard heed.

The noble women of Scythia vsed the same fashyon of shootyng low at the brest, and bicause there lefte pap hindred theyr shootynge at the lowse they cut it of when they were yonge, and therfore be they called in lackynge theyr pap Amazones. Nowe a dayes contrarye wyfe we drawe to the ryghte eare and not to the pap. Whether the olde waye in drawynge low to the pap, or the new way to draw a loft to the eare be better, an excellente wryter in Greke called Procopius doth faye hys mynde, shewyng yat the oulde fashyon in drawing to ye pap was nougnt of no pithe, and therfore faith Procopius: is Artyllarye dispraysed in Homer whych calleth it *οὐτιδανον*. I. Weake and able to do no good. Draw-

Procopius
Hist. Pers

yng to the eare he prayseth greatly, whereby men shoothe bothe stronger and longer: drawynge therfore to the eare is better than to drawe at the breste. And one thyng commeth into my remembraunce nowe Philologe when I speake of drawyng, that I neuer red of other kynde of shoothyng, than drawing wyth a mans hand ether to the breste or eare: This thyng haue I sought for in Homer Herodotus and Plutarch, and therfore I meruayle how crofbowes came fyrt vp, of the which I am sure a man shall finde Crosbowes. lytle mention made on in any good Authour.

Leo the Emperoure woulde haue hys fouldyers drawe quycklye in warre, for that maketh a shaft flie a pace. In shoothyng at the pryckes, hasty and quicke drawing is neyther sure nor yet cumlye. Therfore to drawe easely and vuniformly, that is for to saye not waggyng your hand, now vpwarde, now downewarde, but alwayes after one fashion vntil you come to the rig or shouldring of ye head, is best both for profit and semeli-nesse, Holdynge must not be longe, for it Holding. bothe putteth a bowe in ieopardy, and also marreth a mans shoothe, it must be so lytle yat it may be perceyued better in a mans mynde when it is done, than feene with a mans eyes when it is in doyng.

Lowfsynge muste be muche lyke. So Lowsynge. quycke and hard yat it be wyth oute all girdes, so softe and gentle that the shafte flye not as it were fente out of a bow case. The meane betwixte bothe, whyche is perfyte lowfsynge is not so hard to be folowed in shoothyng as it is to be descrybed in teachyng. For cleane lowfsynge you must take hede of hyttinge any thynge aboute you. And for Leo. the same purpose Leo the Emperour would haue al Archers in war to haue both theyr heades pouled, and there berdes shauen leste the heare of theyr heades shuld stop the fyght of the eye, the heere of theyr berdes hinder the course of the ftrynge.

And these preceptes I am sure Philologe yf you folowe in standyng, nockyng, drawynge, holdynge, and lowfsynge, shal bryng you at the last to excellent fayre shoothyng.

Phi. All these thynges Toxophile althoughe I bothe nowe perceyue them thorowlye, and also wyll remember them dilligently: yet to morowe or some other day when you haue leasure we wyll go to the pryckes, and put them by lytle and lytle in experiance. For teachynge not followed, doeth euen as muche good as bookes neuer looked vpon. But nowe seing you haue taught me to shotefayre, I praye you tel me somwhat, how I shoulde shoote nere leste that prouerbe myght be sayd iustlye of me somtyme. He shoothes lyke a gentle man fayre and far of.

Tor. He that can shoote fayre, lacketh nothyng but shootyng streyght and kepyng of a length wherof commeth hyttinge of the marke, the ende both of shootyng and also of thys our communication. The handlyng of ye wether and the mark bicause they belong to shootyng streyghe, and kepynge of a lengthe, I wyll ioyne them togyther, shewinge what thinges belongeth to kepynge of a lengthe, and what to shootyng streyght.

The greatest enemy of shootyng is the wynde and the wether, wherby true kepyng a lengthe is chefely hindred. If this thing were not, men by Wynde and
wether. teaching might be brought to wonderful neare shootyng. It is no maruayle if the litle poore shafte being sent alone, so high in to the ayer, into a great rage of wether, one wynde tossinge it that waye, an other thys waye, it is no maruayle I saye, thoughe it leese the lengthe, and misse that place, where the shooter had thought to haue founde it. Greter matters than shotyng are vnder the rule and wyll of the wether, as faylyng on the sea. And lykewise as in fayling, the chefe poynt of a good master, is to knowe the tokens of chaunge of wether, the course of the wyndes, that therby he maye the better come to the Hauen: euen so the best propertie of a good shooter, is to knowe the nature of the wyndes, with hym and agaynst hym, that thereby he maye the nerer shote at hys marke. Wyse maysters whan they canne not winne the beste hauen, they are gladde of the nexte: Good shooters also, yat can not whan they would hit

the marke, wil labour to come as nigh as they can. All thinges in this worlde be vnperfite and vnconstant, therfore let euery man acknowlege hys owne weake-nesse, in all matters great and smal, weyghtye and merye, and glorifie him, in whome only perfyte perfittenesse is. But nowe sir, he that wyll at all aduentures vse the feas knowinge no more what is to be done in a tempest than in a caulme, shall foone becumme a marchaunt of Eele skinnes: so that shoter whiche putteth no difference, but shooteth in all lyke, in rough wether and fayre, shall alwayses put his wynninges in his eyes.

Lytle botes and thinne boordes, can not endure the rage of a tempest. Weake bowes, and lyght shaftes can not stande in a rough wynde. And lykewyse as a blynde man which shoulde go to a place where he had neuer ben afore, that hath but one strayghte waye to it, and of eyther syde hooles and pyttes to faule into, nowe falleth in to this hole and than into that hole, and neuer commeth to his iourney ende, but wandereth alwaies here and there, farther and farther of: So that archer which ignorauntly shoteth considering neyther fayer nor foule, standynge nor nockynge, fether nor head, drawynge nor lowfyng, nor yet any compace, shall alwayses shote shorte and gone, wyde and farre of, and neuer comme nere, excepte perchaunce he stumble sumtyme on the marke. For ignoraunce is nothyng elles but mere blyndenesse.

A mayster of a shippe first learneth to knowe the cummyng of a tempest, the nature of it, and howe to behauie hym selfe in it, eyther with chaungynge his course, or poulynge downe his hye toppes and brode sayles, beyng glad to eschue as muche of the wether as he can: Euen so a good archer wyl fyrst wyth diligent vse and markynge the wether, learne to knowe the nature of the wynde, and wyth wysedome, wyll measure in hys mynde, howe muche it wyll alter his shoote, eyther in lengthe kepynge, or els in streyght shotoynge, and so with chaunging his standynge, or takynge an other shafte, the whiche he knoweth per-

sytle to be fitter for his pouipose, eyther bycause it is lower fethered, or els bycause it is of a better wyng, wyll so handle wyth discretion hys shoote, that he shall feeme rather to haue the wether vnder hys rule, by good hede gyuynge, than the wether to rule hys shafte by any fodayne chaungyng.

Therefore in shootynge there is as muche difference betwixt an archer that is a good wether man, and an other that knoweth and marketh nothyng, as is betwixte a blynde man and he that can fe.

Thus, as concernynge the wether, a perfyte archer muste firste learne to knowe the sure flyghte of his shaftes, that he may be boulde alwayes, to trust them, than muste he learne by daylye experience all maner of kyndes of wether, the tokens of it, whan it wyl cumme, the nature of it when it is cumme, the diuersitie and alteryng of it, whan it chaungeth, the decrease and diminishing of it, whan it ceaseth. Thirdly, these thinges knownen, and euery shoote diligentlye marked, than must a man compare alwayes, the wether and his footyng togyther, and with discretion measure them so, that what so euer the roughe wether shall take awaye from hys shoote the same shall iuste footyng restore agayne to hys shoote.

Thys thynge well knownen, and discretelye handeled in shootynge, bryngeth more profite and commendation and prayse to an Archer, than any other thynge besydes.

He that woulde knowe perfectly the winde and wether, muste put differences betwixte tymes. For diuersitie of tyme caufeth diuersitie of wether, as in the whole yeare, Sprynge tyme, Somer, Faule of the leafe, and Winter; Lykewyse in one day Mornynge, Noonetyme, After noone, and Euentyde, bothe alter the wether, and chaunge a mannes bowe wyth the strength of man also. And to knowe that this is so, is ynough for a shoter and artillerie, and not to ferche the cause, why it shoulde be so: whiche belongeth to a learned man and Philosophie.

In consydering the tyme of the yeare, a wyse Archer wyll folowe a good Shipman. In Winter and rough

wether, small bootes and lytle pinkes forsake the seas. And at one tyme of the yeare, no Gallies come abrode; So lykewyse weake Archers, vfyng small and holowe shaftes, with bowes of litle pith, muste be content to gyue place for a tyme.

And this I do not faye, eyther to discommende or discourage any weake shooter: For lykewyse, as there is no shippe better than Gallies be, in a softe and a caulme sea, so no man shootheth cumlier or nerer hys marke, than some weake archers doo, in a fayre and cleare daye.

Thus euery archer muste knowe, not onelye what bowe and shafte is fitteſt for him to shoote withall, but also whattyme and ſeaſon is beſt for hym to ſhote in. And ſurely, in al other matters to, amouge al degrees of men, there is no man which doth any thing eyther more diſcretelie for his commendation, or yet more profitablie for his aduauntage, than he which wyll knowe perfitly for what matter and for what tyme he iſ mooſt apte and fit. Yf men woulde go aboue mat‐ters whych they ſhould do and be fit for, and not ſuche thyngeſ whyche wylfullye they defyre and yet be vnfitt for, verelie greater matters in the common welthe than ſhootyng ſhoule be in better caſe than they be. This ignorauacie in men whyche know not for what tyme, and to what thynge they be fit, cauſeth ſome wiſhe to be riche, for whome it were better a greate deale to be poore: other to be medlyng in euery mans matter, for whome it were more honeſtie to be quiete and ſtyll. Some to deſire to be in the Courte, whiche be borne and be fitter rather for the carte. Somme to be mayſters and rule other, whiche neuer yet began to rule them ſelfe: ſome alwayes to iangle and taulke, whych rather ſhoule heare and kepe silence. Some to teache, which rather ſhoule leare. Some to be preſtes, whiche were fyter to be clerkes. And thys peruerſe iudgement of ye worlde, when men meſure them ſelfe a miſſe, bringeth muſe myforder and greate vnfemely‐neſſe to the hole body of the common wealthe, as yf

a manne should were his hoose vpon his head, or a woman go wyth a fworde and a buckeler euery man would take it as a greate vncumlyneffe although it be but a tryfle in respekte of the other.

Thys peruerse iudgement of men hindreth no thyng so much as learnynge, bycause commonlye thofe whych be vnfittest for learnyng, be cheyfly set to learnyng.

As yf a man nowe a dayes haue two sonnes, the one impotent, weke, fickly, lispynge, fluttynge, and stamerynge, or hauynge any misshape in hys bodye: what doth the father of suche one commonlye faye? This boye is fit for nothyng els, but to set to lernyng and make a prest of, as who would say, yat outcastes of the worlde, hauyng neyther countenaunce toungue nor wit (for of a peruerse bodye cummeth commonly a peruerse mynde) be good ynough to make those men of, whiche shall be appoyned to preache Goddes holye woorde, and minister hys bleffed sacramentes, besydes other moost weyghtye matters in the common welthe put ofte tymes, and worthelye to learned mennes discretion and charge: whan rather suche an offyce so hygh in dignitie, so godlye in administration, shulde be committed to no man, whiche shulde not haue a countenaunce full of cumlyneffe to allure good menne, a bodye full of manlye authoritie to feare ill men, a witte apte for al learnyng with tongue and voyce, able to perswade all men. And although fewe suche men as these can be founde in a common wealthe, yet surelye a godly disposfed man, will bothe in his mynde thyncke fit, and with al his studie labour to get such men as I speke of, or rather better, if better can be gotten for suche an hie administration, whiche is most properlye appoyned to goddes owne matters and busynesses.

This peruerse iugement of fathers as concernynge the fitnesse and vnfitnessse of theyr chyldren caufeth the common wealthe haue many vnfite ministers: And seyng that ministers be, as a man woulde say, instrumentes wherwith the common wealthe doeth worke all her matters withall, I maruayle howe it chaunceth

yat a pore shomaker hath so much wit, yat he will prepare no instrument for his science neither knyfe nor aule, nor nothing els whiche is not very fitte for him : the common wealthe can be content to take at a fonde fathers hande, the rifraffe of the worlde, to make those instrumentes of, wherwithal she shoulde worke ye hiest matters vnder heauen. And surely an aule of lead is not so vnprofitable in a shomakers shop, as an vnfite minister, made of grosse metal, is vnfemely in ye common welth. Fathers in olde time among ye noble Persians might not do with theyr children as they thought good, but as the iudgement of the common wealth al wayes thought best. This fault of fathers bringeth many a blot with it, to the great deformitie of the common wealthe : and here surely I can prayse gentlewomen which haue alwayes at hande theyr glasse, to se if any thinge be amisse, and so will amende it, yet the common wealth hauing ye glasse of knowlege in euery mans hand, doth se such vncumlines in it : and yet winketh at it. This faulte and many suche lyke, myght be fone wyped awaye, yf fathers woulde bestow their children on yat thing alwayes, whervnto nature hath ordeined them moste apte and fit. For if youth be grafted streyght, and not a wrye, the hole common welth wil florish therafter. Whan this is done, than muste euery man beginne to be more ready to amende hym selfe, than to checke an other, measuryng their matters with that wise prouerbe of Apollo, *Knowe thy selfe*: that is to faye, learne to knowe what thou arte able, fitte, and apt vnto, and folowe that.

This thinge shulde be bothe cumlie to the common wealthe, and moost profitable for euery one, as doth appere very well in all wife mennes deades, and specially to turne to our communication agayne in shootynge, where wise archers haue alwayes theyr instrumentes fit for theyr strength, and wayte euermore suche tyme and wether, as is most agreeable to their gere. Therfore if the wether be to fore, and ynfit for your shootynge, leauë of for that daye, and

wayte a better season. For he is a foole yat wyl not go, whome necessitie driereth.

Phi. This communication of yours pleased me so well Toxophile, that surelye I was not hasty to calle you, to descrybe forthe the wether but with all my harte woulde haue suffered you yet to haue stande longer in this matter. For these thinges touched of you by chaunce, and by the waye, be farre aboue the matter it selfe, by whose occasion ye other were broughte in.

Tox. Weyghtye matters they be in dede, and fit bothe in an other place to be spoken: and of an other man than I am, to be handled. And bycause meane men must meddle wyth meane matters, I wyl go forwarde in descrybyng the wether, as concernynge shooting: and as I toulde you before, In the hole yere, Spring tyme, Somer, Fal of the leafe, and Winter: and in one day, Morning, Noone tyme, After noone, and Euentyde, altereth the course of the wether, the pith of the bowe, the strength of the man. And in euery one of these times the wether altereth, as sumtyme wyndie, sumtyme caulme, sumtyme cloudie, sumtyme clere, sumtyme hote, sumtyme coulde, the wynde sumtyme moistye and thicke, sumtyme drye and smothe. A litle winde in a moystie day, stoppeth a shafte more than a good whiskyng wynde in a clere daye. Yea, and I haue sene whan there hath bene no winde at all, the ayer so mistie and thicke, that both the markes haue ben wonderfull great. And ones, whan the Plage was in Cambrige, the downe winde twelue score marke for the space of. iii. weekes, was. xiii. score, and an halfe, and into the wynde, beyng not very great, a great deale aboue. xiiii. score.

The winde is sumtyme playne vp and downe, whiche is commonly moste certayne, and requireth least knowlege, wherin a meane shoter with meane geare, if he can shoothe home, maye make best shifte. A syde wynde tryeth an archer and good gere verye muche. Sumtyme it bloweth a lofte, sumtyme hard by the grounde: Sumtyme it bloweth by blastes, and sumtyme it continueth al in one: Sumtyme ful syde

wynde, sumtyme quarter with hym and more, and lyke-wyfe agaynst hym, as a man with castynge vp lyght grasse, or els if he take good hede, shall sensibly learne by experience. To se the wynde, with a man his eyes, it is vnpossible, the nature of it is so fyne, and subtile, yet this experience of the wynde had I ones my selfe, and that was in the great snowe that fell. iii. yeares agoo : I rode in the hye waye betwixt Topcliffe vpon Swale, and Borowe bridge, the waye beyng sumwhat trodden afore, by waye fayrynge men. The feeldes on bothe sides were playne and laye almost yearde depe with snowe, the nyght afore had ben a litle froste, so yat the snowe was hard and crusted aboue. That morning the sun shone bright and clere, the winde was whisteling a lofte, and sharpe accordynge to the tyme of the yeare. The snowe in the hye waye laye lowse and troden wyth horse feete : so as the wynde blewe, it toke the lowse snow with it, and made it so slide vpon the snowe in the felde whyche was harde and crusted by reason of the frost ouer nyght, that therby I myght se verye wel, the hole nature of the wynde as it blewe yat daye. And I had a great delyte and pleasure to marke it, whyche maketh me now far better to remember it. Sometyme the wynd would be not past. ii. yeardes brode, and so it would carie the snowe as far as I could se. An other tyme the snow woulde blowe ouer halfe the felde at ones. Sometyme the snowe woulde tomble softly, by and by it would flye wonderfull fast. And thys I perceyued also that ye wind goeth by streames and not hole togither. For I should se one streame wyth in a Score on me, than the space of. ii. score no snow woulde stirre, but after so muche quantitie of grounde, an other streame of snow at the fame very tyme should be caryed lykewyse, but not equally. For the one would stande styll when the other flew a pace, and so contynewe somtyme swiftlyer sometime slowlyer, sometime broder, sometime narrower, as far as I coulde se. Nor it flewe not freight, but somtyme it crooked thys waye somtyme that waye, and somtyme it ran

iound aboue in a compase. And somtyme the snowe wold be lyft clene from the ground vp in to the ayre, and by and by it would be al clapt to the grounde as though there had bene no winde at all, streightway it woulde rise and fleye agayne.

And that whych was the moost meruayle of al, at one tyme. ii. driftes of snowe flewe, the one out of the West into ye East, the other out of the North in to ye East : And I saw. ii. windes by reason of ye snow the one crosse ouer the other, as it had bene two hye wayes. And agayne I shoulde here the wynd blow in the ayre, when nothing was stirred at the ground. And when all was still where I rode, not verye far from me the snow should be lifted wonderfully. This expe-rience made me more meruaille at ye nature of the wynde, than it made me conning in ye knowlege of ye wynd : but yet therby I learned perfityl that it is no meruayle at al though men in a wynde leafe theyr length in shooting, seyng so many wayes the wynde is so variable in blowynge.

But seyng that a Mayster of a shyp, be he neuer so cunnyng, by the vncertaynty of the wynde, leefeth many tymes both lyfe and goodes, surelye it is no wonder, though a ryght good Archer, by the self same wynde so variable in hys owne nature, so vnsensyble to oure nature, leese manye a shoote and game.

The more vncertaine and disceyuable the wynd is, the more hede must a wyse Archer gyue to know the gyles of it.

He yat doth mistrust is feldome begiled. For although therby he shall not attayne to that which is best, yet by these meanes he shall at leaste auoyde yat whyche is worst. Befyde al these kindes of windes you must take hede yf you se anye cloude apere and gather by lytle and litle agaynst you, or els yf a showre of raine be lyke to come vpon you : for than both the dryuing of the wether and the thyckynge of the ayre increaseth the marke, when after ye showre al thynges are contrary clere and caulme, and the marke for the most parte new to begyn agayne. You must take

hede also yf euer you shote where one of the markes or both stondes a lytle short of a hye wall, for there you may be easlye begyled. Yf you take grasse and caste it vp to se howe the wynde standes, manye tymes you shal suppose to shoote downe the wynde, when you shote cleane agaynst the wynde. And a good reason why. For the wynd whych commeth in dede against you, redoundeth bake agayne at the wal, and whyrleth backe to the prycke and a lytle farther and than turneth agayne, euen as a vehement water doeth agaynste a rocke or an hye braye whyche example of water as it is more sensible to a mans eyes, so it is neuer a whyt the trewer than this of the wynde. So that the grasse caste vp shall flee that waye whyche in dede is the longer marke and deceyue quycklye a shooter that is not ware of it.

This experience had I ones my selfe at Norwytch in the chapel felde wythin the waulles. And thys waye I vsed in shootringe at those markes.

When I was in the myd way betwixt the markes whyche was an open place, there I toke a fether or a lytle lyght grasse and so as well as I coulde, learned how the wynd stoode, that done I wente to the prycke as faste as I coulde, and according as I had founde ye wynde when I was in the mid waye, so I was fayne than to be content to make the best of my shooote that I coulde. Euen suche an other experience had I in a maner at Yorke, at the prickes, lying betwixte the castell and Ouse syde. And although you smile Philologe, to heare me tell myne owne fondenes: yet seing you wil nedes haue me teach you somwhat in shootring, I must nedes somtyme tel you of myne owne experience, and the better I may do so, bycause Hippocrates in teachynge physike, Hippo. De
morb. vulg. vseth verye muche the same waye. Take heede also when you shooote nere the sea cost, although you be. ii. or. iii. miles from the sea, for there diligent markinge shall espie in the most clere daye wonderfull chaunginge. The same is to be considered lykewyse by a riuers syde speciallie if

it ebbe and flowe, where he yat taketh diligent hede of ye tide and wether, shal lightly take away al yat he shooteth for. And thus of ye nature of windes and wether according to my marking you haue hearde Philologe: and hereafter you shal marke farre mo your selfe, if you take hede. And the wether thus marked as I tolde you afore, you muste take hede, of youre standing, yat therby you may win as much as you shal loose by the wether.

Phi. I se well it is no maruell though a man misse many tymes in shootyng, seing ye wether is so vnconstant in blowing, but yet there is one thing whiche many archers vse, yat shall cause a man haue leffe nede to marke the wether, and that is Ame gyuing.

Tox. Of gyuyng Ame, I can not tel wel, what I shuld say. For in a straunge place it taketh away al occasion of foule game, which is ye only prayse of it, yet by my iudgement, it hindreth ye knowlege of shotyng, and maketh men more negligente: ye which is a disprayse. Though Ame be giuen, yet take hede, for at an other mans shote you can not wel take Ame, nor at your owne neither, bycause the wether wil alter, euen in a minute; and at the one marke and not at the other, and trouble your shafte in the ayer, when you shal perceyue no wynde at the ground, as I my selfe haue fene shaftes tumble a lofte, in a very fayer daye. There may be a fault also, in drawing or lowfyng, and many thynges mo, whiche all togyther, are required to kepe a iust length. But to go forward the nexte poynte after the markyng of your wether, is the takyng of your standyng. And in a side winde you must stand sumwhat crosse in to the wynde, for so shall you shoote the surer. Whan you haue taken good footing, than must you looke at your shafte, yat no earthe, nor weete be lefte vpon it, for so should it leefe the lengthe. You must loke at the head also, lest it haue had any stype, at the last shoothe. A stripe vpon a stone, many tymes will bothe marre the head, croke the shafte, and hurte the fether, wheroft the lef of them all, wyll cause a man leafe

his lengthe. For suche thinges which chaunce euer shoote, many archers vse to haue summe place made in theyr cote, fitte for a lytle fyle, a stome, a Hunsfyfhskin, and a cloth to dresse the shaft fit agayne at all nedes. Thys must a man looke to euer when he taketh vp his shaft. And the heade maye be made to smothe, which wil cause it flye to far: when youre shafte is fit, than must you take your bow euen in the middes or elles you shall both lease your lengthe, and put youre bowe in ieopardye of breakynge. Nockynge iuste is next, which is muche of the fame nature. Than drawe equallye, lowse equallye, wyth houldynge your hande euer of one heigthe to kepe trew compasse. To looke at your shafte hede at the lowse, is the greatest helpe to kepe a lengthe that can be, whych thyng yet hindreth excellent shotyng, because a man can not shote streyght perfitye excepte he looke at his marke: yf I should shoote at a line and not at the marke, I woulde alwayes loke at my shaft ende, but of thys thyng some what afterwarde. Nowe if you marke the wether diligentlye, kepe your standynge iustly, houlde and nocke trewlye, drawe and lowse equallye, and kepe your compace certaynelye, you shall neuer misse of your lengthe.

Pþt. Then there is nothyng behinde to make me hit ye marke but onely shooting streyght.

Tox. No trewlye. And fyrsfe I wyll tell you what shyftes Archers haue founde to shoote streyght, than what is the best waye to shoote streyght. As the wether belongeth specially to kepe a lengthe (yet a fide winde belongeth also to shote streyght) euen so the nature of the pricke is to shote streyght. The lengthe or shortnesse of the marke is alwayes vnder the rule of the wether, yet sumwhat there is in ye marke, worthye to be marked of an Archer. Yf the pricke stand of a streyght plane ground they be ye best to shote at. Yf ye marke stand on a hyl syde or ye ground be vnequal with pittes and turninge wayes betwyxte the markes, a mans eye shall thynke that

to be st freight whyche is crooked: The experience of this thing is sene in payntyng, the cause of it is knownen by learnynge.

And it is ynoughe for an archer to marke it and take hede of it. The cheife cause why men can not shooote st freight, is bicause they loke at theyr shhaft: and this fault commeth bycause a man is not taught to shote when he is yong. Yf he learne to shooote by himselfe he is a frayde to pull the shafte throughe the bowe, and therfore looketh alwayes at hys shafte: yll vse confirmeth thys faulthe as it doth many mo.

And men continewe the longer in thys faulthe bycause it is so good to kepe a lengthe wyth al, and yet to shote st freight, they haue inuented some waies, to espie a tree or a hill beyonde the marke, or elles to haue summe notable thing betwixt ye markes: and ones I sawe a good archer whiche did caste of his gere, and layd his quiuers with it, euen in the midway betwixt ye prickes. Summe thought he dyd so, for fauergarde of his gere: I suppose he did it, to shooote streyght withall. Other men vse to espie summe marke almoost a bow wide of ye pricke, and than go about to kepe him selfe on yat hande that the prycke is on, which thing howe much good it doth, a man wil not beleue, that doth not proue it. Other and those very good archers in drawyng, loke at the marke vntill they come almost to ye head, than they looke at theyr shafte, but at ye very lowse, with a seconde sight they fynde theyr marke agayne. This way and al other afore of me reherfed are but shiftes and not to be folowed in shottynge streyght. For hauyng a mans eye alwaye on his marke, is the only waye to shote st freight, yea and I suppose so redye and easy a way yf it be learned in youth and confirmed with vse, yat a man shall never misse therin. Men doubt yet in loking at ye mark what way is best whether betwixt the bowe and the stringe, aboue or beneth hys hand, and many wayes moo: yet it maketh no great matter which way a man looke at his marke yf it be ioyned with comly shottynge. The diuersitie of mens standyng and drawing causeth

diuerse men [to] loke at theyr marke diuerse wayes: yet they al lede a mans hand to shoote streight yf nothyng els stuppe. So that cumlyneffe is the only iudge of best lokyng at the marke. Some men wonder why in casting a mans eye at ye marke, the hand should go streyght. Surely ye he confydered the nature of a mans eye, he wolde not wonder at it: For this I am certayne of, that no seruaunt to hys mayster, no chylde to hys father is so obedient, as euerye ioynte and pece of the body is to do what soeuer the eye biddes. The eye is the guide, the ruler and the succourer of al the other partes. The hande, the foote and other members dare do nothyng without the eye, as doth appere on the night and darke corners. The eye is the very tonge wherwith wyt and reason doth speke to euery parte of the body, and the wyt doth not so fone signifie a thynge by the eye, as euery parte is redye to folow, or rather preuent the byddyng of the eye. Thys is playne in many thinges, but most euident in fence and feyghtynge, as I haue heard men saye. There euery parte standyng in feare to haue a blowe, runnes to the eye for helpe, as yonge chyldren do to ye mother: the foote, the hand, and al wayteth vpon the eye. Yf the eye byd ye hand either beare of, or smite, or the foote ether go forward, or backward, it doth so: And that whyche is moost wonder of all the one man lookynge stedfastly at the other mans eye and not at his hand, wyl, euen as it were, rede in his eye where he purposeth to smyte nexte, for the eye is nothyng els but a certayne wyndowe for wit to shote oute hir head at.

Thys wonderfull worke of god in makynge all the members so obedient to the eye, is a pleasaunte thynge to remember and loke vpon: therfore an Archer maye be sure in learnyng to looke at hys marke when he is yong, alwayes to shoote streyghte. The thynges that hynder a man whyche looketh at hys marke, to shote streyght, be these: A syde wynde, a bowe either to stronge, or els to weake, an ill arme, whan the fether runneth on the bowe to much, a byg brested shafte, for

hym that shoteth vnder hande, bycause it wyll hobble: a little brested shafte for hym yat shoteth aboue ye hande, bicause it wyl starte: a payre of windynge prickes, and many other thinges mo, which you shal marke your selfe, and as ye knowe them, so learne to amend them. If a man woulde leauue to looke at his shafte, and learne to loke at his marke, he maye vse this waye, whiche a good shooter tolde me ones that he did. Let him take his bowe on the nyght, and shoote at ii. lightes, and there he shall be compelled to looke alwayes at his marke, and neuer at his shafte: This thing ones or twyse vſed wyl caufe hym forſake lokynge at hys shafte. Yet let hym take hede of ſettyng his shafte in the bowe.

Thus Philologe to ſhoote ſtreyght is the leafte mayſterie of all, yf a manne order hym ſelfe therafter, in hys youthe. And as for keypynge a lengthe, I am ſure the rules whiche I gaue you, will neuer diſceyue you, ſo that there ſhal lacke nothyng, eyther of hittinge the marke alwayes, or elles verye nere ſhotynge, excepte the faulte be onely in youre owne ſelfe, whiche maye come. ii. wayes, eyther in hauing a faynt harte or courage, or elles in ſufferynge your ſelfe ouer muche to be led with affection: yf a mans mynde fayle hym, the bodye whiche is ruled by the mynde, can neuer do his duetie, yf lacke of courage were not, men myght do mo maſtries than they do, as doeth appere in leapynge and vaultinge.

All affections and ſpecially anger, hurteth bothe mynde and bodye. The mynde is blynde therby: and yf the mynde be blynde, it can not rule the bodye aright. The body both blood and bone, as they fay, is brought out of his ryght course by anger: Wherby a man lacketh his right ſtrengthe, and therfore can not ſhoote wel. Yf theſe thyngeſ be auoyded (wherſ I wyll ſpeake no more, both bycause they belong not properly to ſhooting, and also you can teache me better, in them, than I you) and al the preceptes which I haue gyuen you, diligently marked, no doubt ye ſhal ſhoote as well as euer man dyd yet, by the grace of God.

Thys communication handled by me Philologe, as I knowe wel not perfylyt, yet as I suppose truelye you must take in good worthe, wherin if diuers thinges do not all togyther please you, thanke youre selfe, whiche woulde haue me rather faulte in mere follye, to take that thynge in hande whyche I was not able for to perfourme, than by any honeste shamefastnes withsay your request and minde, which I knowe well I haue not satissified. But yet I wyl thinke this labour of mine the better bestowed, if tomorrow or some other daye when you haue leysour, you wyl spende as much tyme with me here in this same place, in entreatinge the question *De origine animæ*. and the ioynnyng of it with the bodeye, that I maye knowe howe far Plato, Aristotle, and the Stoicians haue waded in it.

PHI. How you haue handeled this matter Toxophile I may not well tel you my selfe nowe, but for your gentlenesse and good wyll towarde learnyng and shotyng, I wyll be content to shewe you any pleasure whensoeuer you wyll: and nowe the funne is doune therfore if it please you, we wil go home and drynke in my chambre, and there I wyll tell you playnelye what I thinke of this communication and also, what daye we will appoynyt at your request for the other matter, to mete here agayne.

Deo gratias.

LONDONI. 

In ædibus Edouardi VVhytchurch.

Cum priuilegio ad impre-
mendum folum.

I. TOXOPHILUS, THE FOUNDATION OF ASCHAM'S AFTER-FORTUNES. In a humorous letter to Queen Elizabeth, on 10. Oct. 1567. (87.): Ascham divides his idea of her into two; and asking her in one personality as his friend, to intercede with her other personality, as queen, to relieve him from his difficulties, recounts to her the history of his pension.

"I wrote once a little book of shooting; King HENRY, her most noble father, did so well like and allow it, as he gave me a living for it; when he lost his life I lost my living; but noble King EDWARD again did first revive it by his goodness, then did increase it by his liberality; thirdly, did confirm it by his authority under the great seal of England, which patent all this time was both a great pleasure and profit to me, saving that one unpleasant word in that patent, called "during pleasure," turned me after to great displeasure; for when King EDWARD went, his pleasure went with him, and my whole living went away with them both. But behold God's goodness towards me, and his providence over me, in Queen MARY, her highness' sister's time, when I had lost all, and neither looked nor hoped for any thing again, all my friends being under foot, without any labour, without my knowledge I was suddenly sent for to come to the council. I came with all will, and departed with much comfort, for there I was sworn secretary for the Latin tongue, because some of them knew that King EDWARD had given me that office when I was absent in Germany, by good Mr Secretary's procurement, and because some did think I was fitter to do that office than those were that did exercise it. When I saw other so willing to do for me, I was the bolder somewhat to speak for myself. I saw WINCHESTER did like well the manner of my writing; I saw also that he only was *Dominus regit me* that time. I told him that my patent and living for my Book of Shooting was lost. Well, said he, cause it to be written again, and I will do what I can. I did so, and here I will open to your majesty a pretty subtlety in doing happily a good turn to myself, whereat perchance your majesty will smile; for surely I have laughed at it twenty times myself, and that with good cause, for I have lived somewhat the better for it ever since. I caused the same form of the patent to be written out, but I willed a vacant place to be left for the sum. I brought it so written to the bishop: he asked me why the old sum was not put in. Sir, quoth I, the fault is in the writer, who hath done very ill beside, to leave the vacant place so great, for the old word *ten* will not half fill the room, and therefore surely, except it please your lordship to help to put in twenty pounds, that would both fill up the vacant place well now and also fill my purse the better hereafter, truly I shall be put to new charges in causing the patent to be new written again. The bishop fell in a laughter, and forthwith went to Queen MARY and told what I had said, who, without any

more speaking, before I had done her any service, of her own bountifull goodnes made my patent twenty pounds by year during my life, for her and her successors."

That this account is but partially correct, and that he was making a telling story to amuse the Queen, appears from his letter to Gardiner, at the time of the renewal of his pension.

(170.) TO BISHOP GARDINER. [About April 1554.]

In writing out my patent I have left a vacant place for your wisdom to value the sum; wherein I trust to find further favour; for I have both good cause to ask it, and better hope to obtain it, partly in consideration of my uniewarded pains and undischarged costs, in teaching King EDWARD's person, partly for my three years' service in the Emperor's court, but chiefly of all when King HENRY first gave it me at Greenwich, your lordship in the gallery there asking me what the king had given me, and knowing the truth, your lordship said it was too little, and most gently offered me to speak to the king for me. But then I most happily desir'd your lordship to reserve that goodnes to another time, which time God hath granted even to these days, when your lordship may now perform by favour as much as then you wished by good will, being as easie to obtain the one as to ask the other. And I beseech your lordship see what good is offered me in writing the patent: the space which is left by chance doth seem to crave by good luck some words of length, as *viginti* or *triginta*, yea, with the help of a little dash *quadraginta* would serve best of all. But sure as for *decem* it is somewhat with the shoritest: nevertheless I for my part shall be no less contented with the one than glad with the other, and for either of both more than bound to your lordship. And thus God prosper your lordship. Your lordship's most bounden to serve you.

R. ASKAM.

To the Rt Reverend Father in God,
My Lord Bishop of Winchester his Grace, these.

2. The Byzantine Emperor LEO VI [b 865—ascended the throne 1. Mar. 886—d 911], furnamed in flattery the *Philosopher*, is reputed to have written, besides other works, one entitled *Tῶν ἐν πολέμοις τακτικῶν συντομός παράδοσις*, (A summary exposition of the art of war). Sir John Cheke's translation into Latin, of this book, in 1543 or 1544, was published at Basle in 1554, under the title of *Leonis Imperatoris. De bellico apparatu Liber, e græco in latinum conuersus, IOAN CHECO Cantrabrigensi Interp.*

3. The Dutchman PETER NANNING, latinized NANNIUS, [b 1500—d 21 July 1557] was Professor of Latin, in college of 'the three languages' in the University of Louvain. He wrote a short tract of 34 pp, *De milite peregrino*: in which, in a dialogue

between Olympius and Xenophon, he discusses Archery-v-Guns. This tract is attached to another entitled *Oratio de obſidione Louaniensi*. Both were published at Louvain in September 1543.

4. The Frenchman JOHN RAVISIUS TEXTOR [b about 1480—d 3 Dec: 1524]: became Rector of the University of Paris. His *Officina* was first published in 1522. The passage that provoked Ascham's ire is, *Crinitus ait Scotos (qui vicini sunt Britannis) in dirigendis sagittis acres esse et egregios.* Fol 158. Ed. 1532.

5. The Florentine PETER RICCIO or latinized CRINITUS [b 1465—d about 1504.], an Italian biographer and poet. In December, 1504 was published his *Commentarii de Honestâ Disciplina*.

6. The French Chronicler, ROBERT GAGUIN [b about 1425—d 22. July. 1502.] General of the Order of the Trinitarians, and reputed the best narrator of his age. The first edition of his *Compendium super Francorum gestis* was published in Paris, in 1495.

7. The Scot JOHN MAJOR, latinized IOANNES MAJOR, D.D. [b 1478—d 1540] was for many years Professor of Theology and one of the Doctors of the Sorbonne, at Paris. He published his *Historia Maioris Britanniae, tam Angliae quam Scotiae, per Ioannem Maiorem, nomine quidem Scotum, professione autem Theologum, e veterum monumentis concinnata.* 4to Paris. 1521. "This history is divided into six books wherein he gives a summary account of the affairs of Scotland from Fergus I. till the marriage of King James III., in the year 1469, with which he concludes his work." Mackenzie. *Writers of the Scottish Nation*, ii. 315.

8. HECTOR BOETHIUS, or BOECE, or BOEIS [b about 1470—d about 1550] a native of Dundee, became Principal of King's College, Aberdeen. wrote *Scotorum historiæ a prima gentis origine. &c.* in 17 books, first published in Paris in 1526, and subsequently enlarged in later editions.

9. Sir Thomas Elyot [d 1546.] The work referred to by Ascham, does not appear ever to have been published.



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6. JOHN SELDEN.

Table Talk. [1634-1654.]

Table Talk: being the Discourses of JOHN SELDEN, Esq.; or his Sence of various Matters of weight and high consequence, relating especially to Religion and State. 1689.

S. T. COLERIDGE. There is more weighty bullion sense in this book than I ever found in the same number of pages of any uninspired writer. . . . O! to have been with SELDEN over his glass of wine, making every accident an outlet and a vehicle of wisdom.—*Literary Remains*, iii. 361-2. Ed. 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of SELDEN's natural talents than any of his learned writings.—*Introduction to the Literature of Europe*, iii. 347. Ed. 1836.

Above all things, Liberty.

7. ROGER ASCHAM.

Toxophilus. 1544.

*Toxophilus, the Schole of Shootinge, conteyned in two bookeſ.**To all Gentlemen and yomen of Englande, pleasaunte for theyr
pastime to rede, and profitable for theyr use to follow both in war
and peace.*

In a dialogue between *TOXOPHILUS* and *PHILOLOGUS*, ASCHAM not only gives us one of the very best books on Archery in our language, but as he tells King Henry VIII., in his Dedication, "this little treatise was purposed, begun, and ended of me, onelie for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenesse, Unthrifte Gaming, and Vice hath put them fro."

8. JOSEPH ADDISON.

Criticism on *Paradise Lost*. 1711-1712.

From the *Spectator*, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Piimer to *Paradise Lost*, ADDISON first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the *Fable*, the *Characters*, the *Sentiments*, the *Language*, and the *Defects* of MILTON's Great Poem; the Critic devotes a Paper to the consideration of the *Beauties* of each of its Twelve Books.

9. JOHN LYLY,

Novelist, Wit, Poet, and Dramatist.

Euphues. 1579-1580.

*EUPHUES, the Anatomy af Wit. Very pleasant for all Gentlemen to reade, and most necessary to remember.**VVherein are conteined the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age by the perfectnesse of Wisedome. 1579.**EUPHUES and his England. Containing his voyage and aduentures, myxed with sundry pretie discourses of honest Loue, the description of the countrey, the Count, and the manners of that Isle. 1580.*

Of great importance in our Literary History.

10. GEORGE VILLIERS,
Second Duke of BUCKINGHAM.
 The Rehearsal. 1671.

The Rehearsal, as it was Acted at the Theatre Royal.

Many of the passages of anterior plays that were parodied in this famous Dramatic Satire on DRYDEN in the character of *BAYES*, are placed on opposite pages to the text. BRIAN FAIRFAX'S remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack LACV, who acted the part of *BAYES*, imitated the dress and gesticulation of DRYDEN.

The Poet repaid this compliment to the Duke of BUCKINGHAM, in 1681, by introducing him in the character of *ZIMRA* in his *ABSOLOM and ACHITOPHEL*.

II. GEORGE GASCOIGNE,
Soldier and Poet.

The Steel Glass, &c. 1576.

(a) *A Remembrance of the wel imployed life, and godly end, of GEORGE GASKOIGNE, Esquire, who deceased at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent.* 1577.

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) *Certayne notes of instruction concerning the making of verse or ryme in English.* 1575.

This is our First printed piece of Poetical Criticism.

(c) *The Steele Glas.*

Written in blank verse.

Probably the fourth printed English Satire : those by BARCLAY, ROY, and Sir T: WYATT being the three earlier ones.

(d) *The complaynt of PHILOMENE. An Elegie.* 1576.

12. JOHN EARLE,
Afterwards Bishop of SALISBURY.

Microcosmographie. 1628.

Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford ; including *A She precise Hypocrite*, *A Sceptic in Religion*, *A good old man, etc.*

This Work is a notable specimen of a considerable class of books in our Literature, full of interest ; and which help Posterity much better to understand the Times in which they were written.

13. HUGH LATIMER,
Ex-Bishop of WORCESTER.

Seven Sermons before Edward VI. 1549.

The fyrsyte [—seventh] Sermon of Mayster HUGHE LATIMER, whiche he preached before the Kynges Maiestie wythin his graces palayce at Westminister on each Friday in Lent. 1549.

SIR JAMES MACKINTOSH. LATIMER, . . . brave, sincere, honest, inflexible, not distinguished as a writer or a scholar, but exercising his power over men's minds by a fervid eloquence flowing from the deep conviction which animated his plain, pithy, and free-spoken Sermons.—*History of England*, ii. 291. Ed. 1831.

14. Sir THOMAS MORE.

Translation of Utopia. 1516-1557.

A frutefull and pleasaunt worke of the best state of a publique weale, and of the new yle called Utopia: VWritten in Latine by Sir THOMAS MORE, Knyght, and translated into Englyshe by RALPH ROBYNSON.

LORD CAMPBELL. Since the time of PLATO there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the *Utopia*.—*Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. Ed. 1845.

In the imaginary country of Utopia, MORE endeavours to sketch out a State based upon two principles—(1) community of goods, no private property, and consequently (2) no use for money.

15. GEORGE PUTTENHAM,

A Gentleman Pensioner to Queen ELIZABETH.

The Art of English Poesy. 1589.

The Arte of English Poesie.

Contriuied into three Bookes: The first of POETS and POESIE, the second of PROPORTION, the third of ORNAMENT.

W. OLDS. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—*Sir WALTER RALEIGH*, lv. Ed. 1736.

O. GILCHRIST. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of QUEEN ELIZABETH. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—*Censura Literaria*, i. 339. Ed. 1805.

This is still also an important book on Rhetoric and the Figures of Speech.

16. JAMES HOWELL,

Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.

Instructions for Foreign Travel. 1642.

Instructions for forreine travelle. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The MURRAY, BÆDEKER, and Practical Guide to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months : the months to be spent in travelling, the years in residence at the different cities.

17. NICHOLAS UDALL,

Master, first of Eton College, then of Westminster School.

Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College ; and which is thought to have been printed in 1566.

Dramatis Personæ.

RALPH ROISTER DOISTER.

MATTHEW MERRYGREEK.

GAWIN GOODLUCK, affianced to Dame CUSTANCE.

TRISTRAM TRUSTY, his friend.

DOBINET DOUGHTY, "boy" to Roister Doister.

TOM TRUEPENNY, servant to Dame CUSTANCE.

SIM SURESBY, servant to GOODLUCK.

Scrivener.

Harpax.

Dame CHRISTIAN CUSTANCE, a widow.

MARGERY MUMBLECRUST, her nurse.

TIBET TALKAPACE } her maidens.

ANNOT ALYFACE }

18. A Monk of Evesham,

The Revelation, &c. 1186[-1410]. 1485.

¶ Here begynnyth a marvellous revelacion that was scheivyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kynge Richard the fyrst. And the yere of oure lord, M. C. Lxxxvi.

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA ; who printed this text about 1485, in the lifetime of CAXTON.

The essence of the story is as old as it professes to be ; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN ; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.

19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) *The Essays of a Prentise, in the Divine Art of Poesie.*

Printed while JAMES VI. of Scotland, at Edinburgh in 1585., and includes *Ane Short treatise, conteining some Reulis and Cauelis to be obseruit and eschewit in Scottis Poesie*, which is another very early piece of printed Poetical Criticism.

(b) *A Counterblaste to Tobacco.* 1604.

To this text has been added a full account of *the Introduction and Early use of Tobacco in England*. The herb first came into use in Europe as a medicinal leaf for poultices: smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion :—

“A custome lothsome to the eye, hateful to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless.”

20. Sir ROBERT NAUNTON,

Master of the Court of Wards.

Fragmenta Regalia. 1653.

Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites. [1630.]

Naunton writes :—

“And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour.”

21. THOMAS WATSON,

Londoner, Student-at-Law.

Poems. 1582-1593.

(a) *The 'Ekatorupatelia or Passionate Centurie of Loue.*

Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farewell to Loue and all his tyrannie. 1582.

(b) *MELIBŒUS, Sive Ecloga in obitum Honoratissimi Viri Domini FRANCISCI WALSHAMMI.* 1590.

(c) *The same translated into English, by the Author.* 1590.

(d) *The Tears of Fancie, or Loue disdained.* 1593.

From the unique copy, wanting Sonnets 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Bntwell.

22. WILLIAM HABINGTON,
Castara. 1640.

CASTARA. The third Edition. Corrected and augmented.

CASTARA was Lady LUCY HERBERT, the youngest child of the first Lord Powis, and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon GEORGE TALBOT.

In addition to these Poems, there are four prose Characters; on *A Mistress, A Wife, A Friend, and The Holy Man.*

23. ROGER ASCHAM,
The Schoolmaster. 1570.

The Scholemaster, or plane and perfite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the priuate brynging up of youth in Gentleman and Noble mens houses, &c.

This celebrated Work contains the story of Lady JANE GREY's delight in reading *PLATO*, an attack on the *Italianated* Englishman of the time, and much other information not specified in the above title.

In it, ASCHAM gives us very fully his plan of studying Languages, which may be described as *the double translation of a model book.*

24. HENRY HOWARD,
Earl of SURREY.

Sir THOMAS WYATT.
NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, vvritten by the right honourable Lorde HENRY HOWARD late Earle of SURREY, and other.

With 39 additional Poems from the second edition by the same printer, RICHARD TOTTEL, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and also the first appearance in print of any considerable number of English Sonnets.

TOTTEL in his *Address to the Reader*, says:—

"That to haue wel written in verse, yea and in small parcelles, deserueth great praise, the workes of diuers Latines, Italians, and other, doe proue sufficiently. That our tong is able in that kynde to do as praiseworthely as ye rest, the honorable stile of the noble earle of Surrey, and the weightinesse of the depewittid Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe shew abundantly."

25. Rev. THOMAS LEVER,

Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

(a) *A fruitfull Sermon in Paules church at London in the Shroudes.*(b) *A Sermon preached the fourth Sunday in Lent before the Kynges Maiestie, and his honourable Counsell.*(c) *A Sermon preached at Pauls Crosse. 1550.*

These Sermons are reprinted from the original editions, which are of extreme rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of EDWARD VI.

26. WILLIAM WEBBE,

Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors judgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in which SHAKESPEARE is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64.

This Work should be read with STANYHURST'S *Translation of Æneid, I.-IV.*, 1582, see p. 64. WEBBE was an advocate of English Hexameters; and here translates VIRGIL's first two Elegies into them. He also translates into Sapphics COLIN'S Song in the Fourth Eglogue of SPENSER'S *Shepherd's Calendar*.

27. FRANCIS BACON.

afterwards Lord VERULAM Viscount ST. ALBANS.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.—Sir FRANCIS BACON, 27 Feb., 1610-[11].

(a) *Essays, Religious Meditations, and Places of perswasion and dissuasion.* 1597.(b) *The Writings of Sir FRANCIS BACON Knight the Kinges Sollicitor General in Moralitie, Policie, Historie.*(c) *The Essaies of Sir FRANCIS BACON Knight, the Kings Solliciter Generall.*(d) *The Essayes or Counsells, Civill and Morall of FRANCIS Lord VERULAM, Viscount ST. ALBAN.* 1625.

28. WILLIAM ROY. JEROME BARLOW.

Franciscan Friars.

Read me, and be not wroth! [1528.]

(a) *Rede me and be nott wrothe,
For I saye no thyng but trothe.
I will ascende makyng my state so hye,
That my pompos honoure shall never dye.
O Casyfe when thou thykest least of all,
With confusion thou shalt have a fall.*

This is the famous satire on Cardinal WOLSEY, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.

(b) *A proper dyaloge, betwene a Gentillman and a husbandman, eche complaynyng to other their miserable calamite, through the ambicion of the clergye.*

(c) *A compendious old treatyse, shewynge, how that we ought to have the scripture in Englysshe.*

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) *A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine.*

[By Sir W. RALEIGH]

(b) *The most honorable Tragedie of Sir RICHARD GRINUILE, Knight. 1595.*

[By GERVASE MARKHAM.]

(c) *[The Fight and Cyclone at the Azores.*

[By JAV HUYGHEN VAN LINSCHOTEN.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

Eglogs, Epytaphes, and Sonettes Newly written by BARNABE GOOGE.

Three copies only known. Reprinted from the *Huth* copy.

In the prefatory *Notes of the Life and Writings of B GOOGE*, will be found an account of the trouble he had in winning MARY DARELL for his wife.

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of original Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the *Mirror for Magistrates*, the Translators of SENECA's *Tragedies*, etc., and including such names as BALDWIN, BAVANDE, BLUNDESTON, NEVILLE, NORTH, NORTON, SACKVILLE, and YELVERTON.

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1. William Caxton,
our first Printer

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] *I haue not added ne mynusshed but haue folowed as nyghe as I can my copye which was in dutche | and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.*

Interesting for its own sake ; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Thiee fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence . the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox,
the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &c.
1558.

(a) *The First Blast of a Trumpet against the monstrous Regiment of Women.*

(b) *The Propositions to be entreated in the Second BLAST.*

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland ; her daughter MARY (the Queen of Scots); Queen MARY TUDOR ; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) *KNOX'S apologetical Defence of his FIRST BLAST, &c., to Queen ELIZABETH.* 1559.

3. Clement Robinson,
and divers others.

A HANDFUL OF PLEASANT DELIGHTS.
1584.

A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in diuers kindes of Meeter. Newly deuised to the newest tunes that are now in vse, to be sung : euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knownen, nor vsed heretofore.

OPHELIA quotes from *A Nosegaike, &c.*, in this Poetical Miscellany ; of which only one copy is now known.

It also contains the earliest text extant of the *Ladie Greensleeues*, which first appeared four years previously

This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish,
of Gray's Inn]A SUPPLICATION FOR THE BEGGARS.
[? 1529.]*A Supplicacyon for the Beggars.*

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture that was printed in the English Language).

The authorship of this anonymous tract, is fixed by a passage in Sir T. MORE'S *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall,
Minister at Kingston on Thames.]

DIOTREPES. [1588.]

The state of the Church of Englande, laid open in a conference betwene DIOTREPES a Byshopp, TERTULLUS a Papiste, DEMETRIUS an usurer, PANDOCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the *MARTIN MARPRELATE Controversy*. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCHUS's Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [?]

THE RETURN FRO M PARNASSUS.
[Acted 1602.] 1606.

The Returne from Pernassus: or The Scourge of Simony.
Publiquely acted by the Students in Saint Iohns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer *Ouid* and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Iuppiter*. Why herees our fellow *Shakespeare* puts them all downe, I [Ay] and *Ben Jonson* too. O that *Ben Jonson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit:

"BURBAGE. It's a shrewd fellow indeed :

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker,

The Dramatist.

THE SEVEN DEADLY SINS OF
LONDON, &c. 1606.

The seuen deadly Sinnes of London: drawn in seuen severall Coaches, through the seuen severall Gates of the Cittie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606.

The seven sins are—

FRAUDULENT BANKRUPTCY.

LYING.

CANDLELIGHT (*Deeds of Darkness*).

SLOTH.

APISHNESS (*Changes of Fashion*)

SHAVING (*Cheating*), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described

8. *The Editor.*

AN INTRODUCTORY SKETCH TO THE
MARTIN MARPRELATE CONTROVERSY.

1588-1590.

- (a) *The general Episcopal Administration, Censorship, &c.*
- (b) *The Origin of the Controversy.*
- (c) *Depositions and Examinations.*
- (d) *State Documents.*
- (e) *The Brief held by Sir JOHN PUCKERING, against the Martinists.*

The REV. J. UDALL (who was, however, *not* a Martinist) ; Mrs. CRANE, of Molesey, Rev. J. PENRY, Sir R. KNIGHTLEY, of Fawsley, near Northampton ; HUMPHREY NEWMAN, the London cobbler ; JOHN HALES, Esq., of Coventry ; Mr and Mrs. WEEKSTON, of Wolston : JOB THROCKMORTON, Esq. ; HENRY SHARPE, bookbinder of Northampton, and the four printers.

(f) *Miscellaneous Information.*

(g) *Who were the Writers who wrote under the name of MARTIN MARPRELATE ?*

9. [Rev. John Udall,

Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the trueth of that discipline which CHRISTE hath prescribed in his worde for the gouvernement of his Church, in all times and places, vntil the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588, and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic, but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.

10. Richard Stanyhurst,
*the Irish Historian.**Translation of AENEID I.-IV. 1582.*

Thee first fourre Bookes of VIRGIL his Aeneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANYHURST, wyth oother Poetical diuises theretoo annexed.

Imprinted at Leiden in Holland by IOHN PATES, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, *The Inventor of the English Hexameter*; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. Martin Marprelate.

THE EPISTLE. 1588.

Oh read ouer D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuillitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bounsing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexendra. VVherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceipted passions (figured in a continuuate Historie) the Trophees that Vertue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of GREENE's novels with TOM NASH's Preface, so important in reference to the earlier HAMLET, before SHAKESPEARE's tragedy.

GREENE's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY's Arcadia in 1590.

13. George Joy,
an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apologye made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to pourge and defende himself agenst so many sclauderouse lyes fayned vpon him in TINDAL'S vncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535].

This almost lost book is our only authority in respect to the surreptitious editions of the English *New Testament*, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between TINDALE's first editions in 1526, and his revised Text (above referred to) in 1534.

14. Richard Barnfield.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of Virgill, in the second Eglogue of *Alexis*"

CYNTHIA. *With Certaine Sonnets, and the Legend of CASANDRA.* 1595.

The Author thus concludes his Preface: "Thus, hoping you will bear with my rude conceit of *Cynthia* (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister Spencer, in his *Fayrie Queene*), I leave you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady PECUNIA: or, The Praise of Money.
1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. T[homas] C[ooper].
[Bishop of WINCHESTER]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England. VVherein are answerved, not onley the slanderous vrtruethes, reprochfully vttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MARPRELATE's Epistle of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the Epistle and that of the Epitome.

16. Captain John Smith,

President of Virginia, and Admiral of New England.

WORKS.—1608-1631. 2 vols. 12s. 6d.

A complete edition, with six facsimile plates.

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(4.) New England's Trials. 1620 and 1622.

(5.) The History of Virginia, New England, and Bermuda.

1624.

(6.) An Accidence for young Seamen. 1626.

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(2.) A Treatise of the new India, etc. Translated by RICHARD EDEN from SEBASTIAN MUENSTER'S *Cosmography*. and printed in 1553. *The Second English Book on America.*

(3.) The Decades of the New World, etc., by PIETRO MARTIRE [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. *The Third English Book on America.* SHAKESPEARE obtained the character of CALIBAN from this Work.

A List of 837 London Publishers,

1553-1640.

This Master Key to English Bibliography for the period also gives the approximate period that each Publisher was in business.

Demy 4to, 32 pp., 10s. 6d. net.

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THE ONLY KNOWN FRAGMENT OF

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By W. TINDALE AND W. ROY.

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BRIEFLY told, the story of this profoundly interesting work is as follows —

In 1524 TINDALE went from London to Hamburg; where remaining for about a year, he journeyed on to Cologne; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, *Rede me and be nott wrothe* [see p. 19], he began this first edition in 4to, *with glosses*, of the English New Testament.

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms; and there completing this edition, produced also another in 8vo, *without glosses*. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to, and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the *Preface*, the original documents are given intact, in connection with

Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo—

- I. WILLIAM TINDALE'S antecedent career.
- II. The Printing at Cologne.
- III. The Printing at Worms.
- IV. WILLIAM ROY'S connection with these Editions
- V. The landing and distribution in England.
- VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

- I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
- II. It is not a portion of the separate Gospel of Matthew printed previous to that year.
- III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of LUTHER'S German Version?

Text. The prologue. Inner Marginal References. Outer Marginal Glosses.

* * For a continuation of this Story see G. Joy's *Apology* at p. 25.

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